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Verse 78 – Introduction:

Chapter 3 – Verse 78]

"कथं पुनस्तद्थों ऽद्वितीयलक्षणः प्रत्यगात्मोपाश्रयं सद्वितीयत्वं दुःखित्वं निरन्वयम् अपनुद्तीति ?" उच्यते। न च एतयोः निवर्तक-निवर्त्यभावं वयं ब्रूमः। कथं तर्हि ? त्वमर्थे प्रत्यगात्मनि प्रागनवबुद्धाद्वितीयता साऽनेनावबोध्यते। अतोऽनवबोध-निरासेन तदुत्थस्य सद्वितीयत्वस्य त्वमर्थस्थस्य, परोक्षत्वस्य च तद्र्थस्थस्य निरसनात्, न वैयधिकरण्यादि-चोद्यस्य अवसरोऽस्तीति। तद्दिद्म् अभिधीयते।

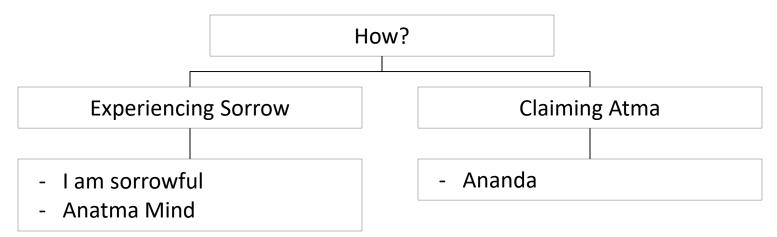
katham punas tad-artho 'dvitīya-lakṣaṇaḥ pratyagātmopāśrayam sa-dvitīyatvam duḥkhitvam niranvayam apanudatīti. ucyate. na caitayor nivartaka-nivartya-bhāvam vayam brūmaḥ. katham tarhi. tvam-arthe pratyagātmani prāganavabuddhādvitīyatā sānenāvabodhyate. ato 'navabodha-nirāsena tad-utthasya sa-dvitīyatvasya tvam-artha-sthasya parokṣatvasya ca tad-artha-sthasya nirasanān na vaiyadhikaraṇyādi-codyasyāvasaro 'stīti. tad idam abhidhīyate

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Again, one may ask: "How can non-duality which is the meaning of "that" remove without any residue the sense of having a second and being subject to suffering conveyed by the word 'thou'?" We reply as follows. We do not say that these two words are related as the remover and the removed. What then? The sense of non-duality which was not known earlier in respect of the inward Self signified by "thou" is predicated of it by "that". So, since by the removal of ignorance, what has been caused by it, viz. the sense of having a second which is included in the meaning of "thou" as well as the sense of mediacy which is included in the meaning of "that" is removed, there is no scope for defects such as the two words having different denotations mentioned by the critic. This is stated as follows. [Introduction –

Students contention:

- Even if I claim Aham Brahma Asmi now and continue to remember, can't avoid sorrow.
- How can I claim I am Ananda Svarupa when I am sorrowful.
- Is it conditioning I practice.



Answer:

- Baga Tyaga Lakshana has not worked.
- Nodding head, not understood.
- I experience sorrow, sorrow is attribute, Vritti at Anatma level.
- Anatma mind has 3 Gunas.
- Fluctuating emotions will be there.
- Fluctuation at level of Anatma.
- No freedom promised at Anatma fluctuating levels.

- I am observer of Anatma mind, ever free, Nitya Mukta, observe emotional fluctuations.
- When fluctuations in mind are there my Ananda Svarupam will not be reflected in the mind.
- Reflected happiness will be fluctuating.
- Nobody can stop including Bhagavan.
- Individual or cosmic minds will be disturbed.
- In Vedanta, we are not talking of Permanence of experiential Ananda which is Pratibimba Ananda.

Taittriya Upanishad:

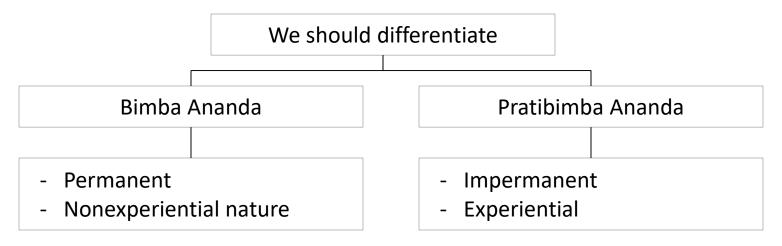
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स वा एष पुरुषोऽन्न्नरसमयः ।
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।
अयमुत्तरः पक्षः । अयमात्मा ।
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥३॥
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sa va esa puruso'nnarasamayah,
tasyedameva sirah, ayam daksinah paksah,
ayamuttarah paksah, ayamatma,
idam puccham pratistha, tadapyesa sloko bhavati || 3 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II - I - 3]

When experiential Ananda is there, I am Ananda manifested.

- When sorrow is not there, mind has got its own fluctuations like body has its own fluctuation.
- At Anatma level keep healthy as best as possible.
- No perfect mind reflecting Ananda 24x7.
- Example : can't be smiling in condolence meeting.
- Mind takes different Vrittis according to situations.
- That does not negate Vedantic teaching that I am Ananda Svarupa.
- I am Original Svarupa Ananda, does not mean I am eternal experiential Ananda.
- Not possible even for Bhagavan.
- Experiential Ananda has to be fluctuating, that does not touch my Svarupam is the teaching.
- This, student not capturing and asks how can Mahavakya remove my sorrow.



a) Katham Punaha? Tad Arthaha

- How Tad Padartha Aikyam Advitiya Lakshana?
- How is Tat Padartha Paramatma, nondual.

b) Apanugathi:

How mere claiming of Ananda Svarupa eliminates experiential Ananda?

c) Sat Dvitiyatvam:

- My limitation, my Dukham Continues.
- I can't remove my Dukham, problem continues, limitation continues.
- Tricky question.
- My claiming Ananda Svarupa does not solve family problem.
- How Jeevan Mukti possible?
- This is Ahamkara based Jeevan Mukti, Adhyaropa format.
- Meaning of I Atma forgotten, student identifying with experiential problems, sorrows experienced, Dukhitvam, duality and limitations.
- How it can be eliminated.

d) Niranvayam:

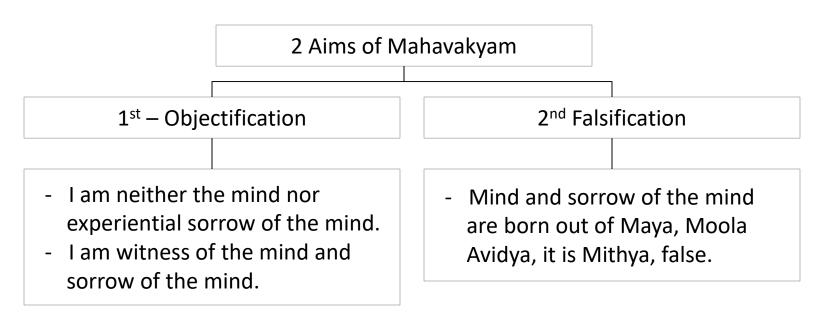
- How can sorrow go tracelessly because I am experiencing sorrow.
- Where is the Snag?

e) Uchyate:

I am Answering.

f) Nachai Tayo Nirvartaka Anivartya Bhavam Vayam Brumaha:

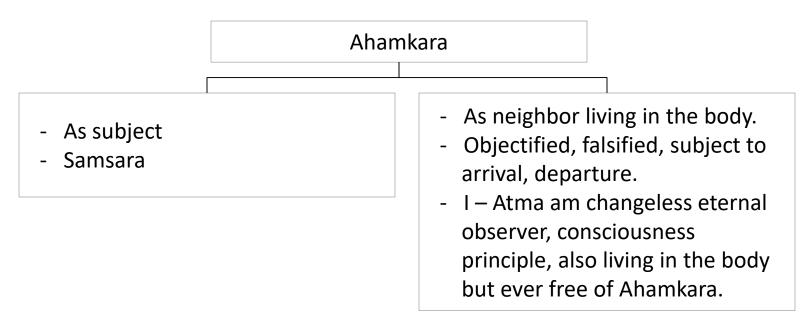
- Aim of Mahavakyam is not to eliminate experiential sorrow of the mind totally.
- Experiential sorrow of the mind is claimed as I am sorrowful because of my Adhyasa.
- My identification with the mind is called Ahamkara, I am ever free Atma Chaitanyam.
- I become identified with the mind because of experience of Ahamkara.
- Experiential sorrow belongs to the mind but I claim it as my sorrow.
- Because this identification is natural, Mahavakyas direct immediate aim is to Detach from mind and claim I am neither the mind or sorrow of the mind.



As By product, 2 things happen

- Without direct effort, impact and intensity of sorrow comes down.

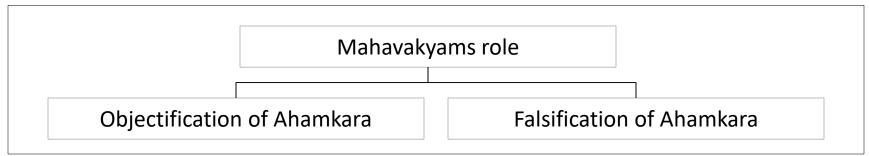
- Without effort, because of objectification, solution becomes simpler.
- Subjectivity makes problem complex, monstrous.
- We have many solutions for neighbours problem.
- There is no solution for Ahamkara problem if Ahamkara is not neighbourised, falsified, objectified.
- Impact is more, solution appears complex, impossible if Ahamkara is taken as subject.



- In any situation tell yourself:
 - I am free, Atma, Chaitanyam because I am neither the mind or sorrow of the mind.
 - I am Atma, Satyam, free, Ananda Svarupa.
- Mind has issues, issueless Body, mind does not exist.
- Objectify, falsify mind, enjoy problem solving successfully or unsuccessfully.
- What happens does not affect the fact I am free of body and mind, I am the self Atma, revealed by the Vedas.

Remember 5th capsule of Vedanta:

Forgetting my real nature	Remember my real nature
- Life burden	 Life is a Drama, entertainment blessing, Vishwaroopa Darshanam, challenge.



Goal:

Remove sorrow from word "I" and claim I am Atma.

- Sorrow not a problem, I am sorrowful, statement is the problem.
- Sorrow exists till Prarabda of Jiva in the body is exhausted. Now I am Jeevan Mukta.
- I am Atma, the witness, I don't superimpose sorrow of the mind on my self.



- I am sorrowful is a superimposition and when it takes place, situation becomes helpless, complex.
- Objectivity of mind is what I get by assimilating Mahavakya.
- My problems become as good as Neighbours problem.
- Objectivity is direct result of Mahavakyam.
- I convert my problem into neighbours problem.
- Neighbourisation of Ahamkara takes place.
- Sureshvaracharya puts this in classical Vedantic language.

Revision:

Verse 78 – Introduction:

- Sureshvaracharya analyzing Mahavakyam "Tat Tvam Asi".
- How proximity of Tat Pada revealing Paramatma is removing limitation of Jivatma.
- When Paramatma is identified and equated to Jivatma, limitations belonging to Jivatma is eliminated by the equation.
- When Jivatma is equated to Paramatma attribute of remoteness of Paramatma is eliminated because Jivatma is here itself.
- Proximity of Paramatma removes limitation and Dukhitvam of Jivatma.
- Proximity of Jivatma removes Parokshyatvam w.r.t. Paramatma.

Purva Pakshi:

a) Tadartha Lakshanaha Niranvayam Apanudatiti:

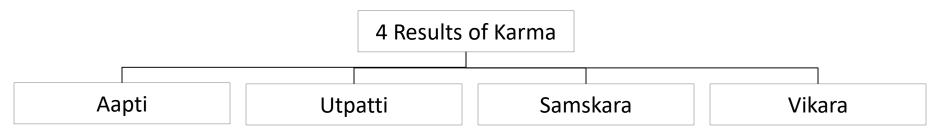
- How can by mere equation of Paramatma and Jivatma, eliminate sorrowfulness and limitation of Jivatma?
- If it can be eliminated, sorrow should have gone.
- Mere equation does not solve problem.
- How you make such a promise?

b) Pratyagatmanam Upashrayatvam Sadvitiyatvam:

Limitation of Jiva Sadvityatvam Paricheda, sorrowfulness of Jivatma Apanudati – how
 Mahavakyam can totally eliminate minds Dukhitvam.

Sureshvaracharya:

- Mahavakyam is Pramanam, Pramanam can generate Jnanam.
- It never promises to eliminate sorrow from the mind.
- Any Jnanam can't eliminate excess weight from body.
- Similarly no Pramanam or Pramanya Janya Prama can eliminate anything from the mind substance.
- Therefore, knowledge can't eliminate sorrow from the mind.
- Elimination of sorrow = Transformation of mind or refinement of mind = Samskara or Vikara.
- Samskara and Vikara are Karma Phalam, not Jnana Phalam.



- However sacred may be Jnanam, it can't be produced by Karma.
- How can Mahavakya produce Samskara and Vikara.
- Sorrow is in the mind.

Sureshvaracharya:

- Don't misunderstand Vedanta and have false expectation and then complain.
- Jnanam is not meant for Body, Mind, Anatma.

- Inanam meant to educate the mind about a fact, which means generation of knowledge.
- As Jnanam rises, ignorance goes.
- When I learn fact, I am Sat Chit Ananda Sakshi Chaitanyam, 3 misconceptions go away.

i) Mind is me:

- · I am Sakshi of Mind.
- Vedanta does not change me, does not improve or transform the condition of mind.

ii) Mind belongs to me.

Brihadaranyaka Upanishad:

स वा एष एतिस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैच पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोग्याद्रवति स्वप्रायेव ; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गो ह्ययं पुरुष इति ; एवमेवैतद्याञ्चवस्म्य, सोऽहं भगवते सहस्रं द्दामि, अत अर्ध्व विमोक्षायेच ब्रहोति ॥ १५॥

sa vā eṣa etasmin samprasāde ratvā caritvā dṛṣṭvaiva puṇyaṁ ca pāpaṁ ca, punaḥ pratinyāyam pratiyony ādravati svapnāyaiva; sa yat tatra kiṁ cit paśyati ananvāgatas tena bhavati; asaṅgo hy ayaṁ puruṣa iti. evam evaitat, yājñavalkya. so'ham bhagavate sahasraṁ dadāmi, ata ūrdhvaṁ vimokṣāyaiva brūhīti II 15 II

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.[IV – III – 15]

Brihadaranyaka Upanishad:

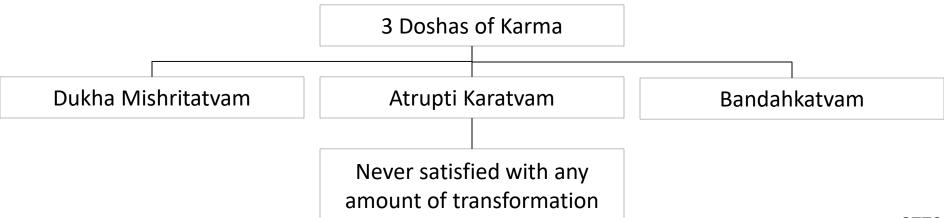
अत्र पितापिता भवति, मातामाता, लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, भ्रणहाम्रणहा, वाण्डालोऽचाण्डालः, पौल्कसोऽपौल्कसः,
अमणोऽश्रमणः, तापसोऽतापसः; अनन्वागतं पुण्येनानन्वागतं पापेन, तीणों हि तदा सर्वाञ्लोकान्हद्यस्यः
भवति॥ २२॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā avedāḥ; atra steno'steno bhavati bhrūṇahābhrūṇahā, cāṇḍālo' cāṇḍālaḥ paulkaso' paulkasaḥ, śramaṇo'śramaṇaḥ,tāpaso'tāpasāḥ, ananvāgataṁ puṇyena, ananvāgataṁ ananvāgataṁ pāpena, tīrṇo hi tadā sarvān śokān hṛdayasya bhavati II 22 II

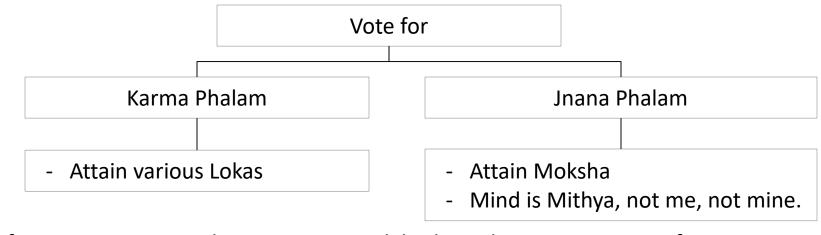
In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

- By Avastha Traya Viveka, Upanishad reveals the fact.
- Mind does not belong to me.
- Mind is me, goes away, mind belongs to me goes away.
- iii) Mind is not as real as Me.
 - Brahman Satyam, Jagan Mithya Jeevo Braheiva Na Paraha.
 - Vaithatya Prakaranam and Advaita Prakaranam.
 - By Adhyaropa, Apavada implementation, it is proved, mind is not as real as me.
 - No promise to remove conditions of mind, if so it will come under Karma.
 - Once this knowledge is gained, when mind has different conditions, and disturbance comes, non vedantic student will say, I am disturbed, my mind is fluttering.

- Vedanta removes false conclusion Vedantin will say my mind is disturbed not me.
- Vedanta does not remove sorrows from the mind, removes false notion, I am sorrowful.
- What is benefit of Vedanta? Teaching is, You are Atma, not sorrowful.
- At level of Anatma, Vedanta does not cause refinement or transformation.
- Establish Jagan Mithyatvam, not word for repetition for Japa but to understand mind is included in the world, not me or mine.
- Mind is part of Mithya Anatma, world.
- I come under Satyam category.
- If student interested in improving mind must go to Karma Khanda, Karma Yoga.
- If you desire Moksha, come to Jnana Khanda.
- Jnana Khanda educates mind, no transformation which is Karma Phalam.
- Karma can transform the mind but has 3 Doshas.



• Many causes of Karma Phalam, biochemistry, hormonal changes.



- After Jnanam, can work to improve mind, body, without expecting perfection.
- They have ups + downs.

Mind not me Mind not as real as me

• Don't imagine a perfect mind as a future possibility and perfect mind is not Moksha.

3 Conclusions

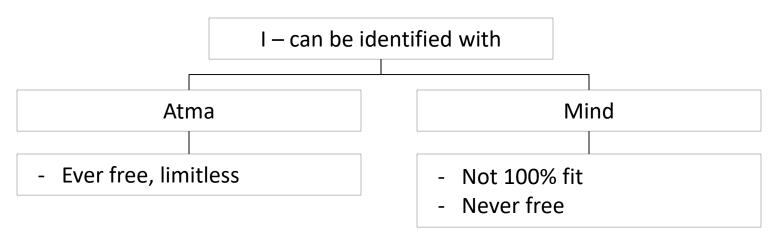
Gita:

श्रीभगवानुवाच । प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्कृति ॥१४-२२॥ strībhagavānuvāca prakāśaṃ ca pravṛttiṃ ca mōham ēva ca pāṇḍava | na dvēṣṭi sampravṛttāni na nivṛttāni kāṅkṣati || 14-22] **The Blessed lord Said :** Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Jnanis mind will have 3 fluctuating Gunas including Tamas.
- Can't manage fluctuations, Guna based.
- What is Jnanam?
- Na Dveshti Sampra Vrittani.
- Jnani does not react to fluctuation of 3 Gunas because of 3 fold understanding, mind is not me, mine, Mithya, not as real as me.
- Keeping mind in reasonable health is useful like body, for others, Loka Sangrahartham, not for Moksha.
- Moksha is freedom from conclusion I am sorrowful because I am witness of conditions of the mind, 3 Avasthas.
- Don't misunderstand Jnana Phalam and Karma Phalam.
- Jnanam is Vastu tantram, Karma is Karana Tantram.

c) Katham Tarhi Tva Arthe Pratyag Atma Prag Anavabodhaka Dhiyate:

What does Vedanta do? Be clear, don't have false expectations.



Tvam Arthe Pratyagatmani:

• W.r.t. inner self, meaning of Tvam.

Prag Anavabodha Advitayata:

- Advitiyatam, limitlessness infinitude of me, Pratyagatma, which was not known before.
- When I know I am infinite, it will not remove finitude of the mind.
- After study, I can't experience Niagara falls without visiting because I atma am all pervading, everywhere.
- Vedanta does not remove finite knowledge.
- If mind has to enjoy, enjoy Niagara it has to go.
- Jnanam removes finitude superimposed on me the Atma.
- That unknown limitlessness Anena Avabodhayate.

Jnanam reveals

I – Atma am limitless, not limited by time, place

Mind is limited

- It is revealed that.
- Anatma level limitation will continue.
- There is no procedure by which body, mind can be made infinite.
- No body or mind is infinite.

d) Praganavabodha Ya Adivitiyata Sa:

- That superimposed limitation on me. I felt "Apoornataha", is removed.
- Aham Poornaha Asmi claimed.

e) Ataha:

Therefore.

f) Anavabodha Nivasena:

By way of eliminating ignorance.

g) Tad Uktasya Sa Dvitiyastasya:

- The mental misconception of limitation, born out of ignorance, goes away.
- Example: I have visited only 10 countries.

- This can't be improved.
- Ahamkara can't exhaust all sense pleasures of the world.
- Intellect can never exhaust all knowledges of science.

Vedanta:

- Moksha = Accepting finite limitation of Body, mind, without any reservations, as they
 are.
- I am witness of limitations of body mind complex.
- Limitations of a child are enjoyable also, growth is beauty.
- Accept Anatma as it is.
- Enjoy whatever transformation you can make without expecting unexpectable.
- Unexpectable = Anatma body, mind should be perfect, in best condition all the time.
- Planetary positions change.
- Vedanta is meant to understand Anatma as Anatma and enjoy Anatma with all its limitations.
- Understand Atma as it is and claim its glory.
- Atma will not have variety of colour, form, taste.
- You can't enjoy that in Atma.

Atma is:

Katho Upanishad:

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

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He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I - III - 15]

- How long can sit in Nirvikalpa Samadhi.
- Enjoy Atma and Anatma as it is.

Anatma	Atma
- Vyavaharically eternal	- Paramartikally eternal

- Understand this and be relaxed in Jnana Khanda.
- In Karma Khanda, go from Parihara to Parihara.
- Which mall you want to go to Jnana Khanda or Karma Khanda mall is your choice.

Tad Uttasya Sa Dvityasya:

- Is limitation notion of mind which I have.
- Neither mind can be made limitless or Atma, which need not be made limitless, it already is.

- What do we achieve?
- I drop notion, I am limited which is a misconception.

h) Sa Dvitiyasyasya Nirasanat:

- Drop notion only.
- Nothing else expected.

i) Tvam Arthastasya:

- This limitation is in Tvam.
- Limitation belonging to Tvam Padartha Jivatma is eliminated.
- No transformation takes place.
- Mind will not expand.
- Elimination of limitation is only elimination of thought that I am limited.
- Only notion goes.

j) Parokshatasyasya Tadarthasya Cha:

• That Paramatma, or this Paramatma you use and when they are removed Paramatma is neither in Vaikunta or this in the Temple.

k) Nirasanat:

- When both removed, it means Paramatma is I the Jivatma.
- I do not want to merge into Paramatma.
- We think I am in the world, world is here.

- Paramatma is Supra cosmic entity.
- What is my Aim?
- I am trapped in the world which gives me permanent sorrow.
- What is Moksha?
- Somehow quit this world.
- This is strong idea in student of 25 years.
- I should escape from world and merge like 2 shunting trains.

Dakshinamurthi Stotram:

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते साक्षात्तत्वमसीति वेदवचसा यो बोधयत्याश्रितान् । यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३॥ yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān | yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Moksha mentioned in Adhyaropa Prakaranam is provisional Moksha, not of Naishkarmya Siddhi student.
- Na Punaha, Avritti, no coming going business.
- I have been, I am, I ever will be Jagat Adhishtana Brahman in which galaxies are coming and going.
- This is teaching Mahavakya wants to give.
- Can't use Mahavakya to escape from the world and join Brahman like wife joining husband in Saudi Arabia with a Visa.
- No Visa required to join Paramatma.
- Our Moksha is I don't go or come.
- I am Satyam in which whole universe exists.
- Apunarjanma is not our definition of Moksha.
- Svarupa Avasthanam is the revised definition of Moksha.
- Provisional definition should be rejected, come to real definition.
- Nirasanat all are out.

I) Vaiadhikaranasya Dhi Chodasya:

- By eliminating all misconceptions, there can't be any question like How can I be free from the Dukham by knowing Paramatma.
- How can my sorrow go by knowing Paramatma.

- Vai Adhikaranya Chodhyam.
- By knowing something else how problem belonging to me will go?
- By knowing rich Tata, how my poverty will go.
- Mahavakya is used to point out you are not knowing Paramatma.
- You are knowing your own self, Atma, know I am Paramatma.
- m) Therefore There is no Vaiadhikaranya, Chodasya Avasaroha Nasti.
 - There is no scope for such a question.

n) Tad Idam Abhidiyate:

That is being explained in following Sloka.

Example:

Karna had a notion, I am Radheya, son of Charioteer not kshatriya to fight Arjuna.

Kunti:

- You are Kaunteya.
- No physical transformation or reformation.
- Only education to the intellect.
- Emotional problems caused by ignorance goes not emotional problems caused by Biochemical changes, or Karma.
- Tad Idam, this fact is taught Abhidhiyate.

Verse 78:

तत्त्वमर्थेन सम्पृक्तो नानात्वं विनिवर्तयेत्। नापरित्यक्तपारोक्ष्यं त्वं तदर्थं सिसुप्सित ॥ ७८ ॥ tat tvam-arthena samprkto nānātvam vinivartayet nāparityakta-pārokṣyam tvam tad-artham sisrpsati

"That", when related to the meaning of "thou," removes plurality. Similarly, "thou" will have no relation with the meaning of "that" which is not divested of mediacy. [Chapter 3 – Verse 78]

Only education, no other transformation can be expected.

a) Tat:

Used in Mahavakya.

b) Sampriktaha:

Because of Tad's proximity with Tvam, Jivatma.

c) Tvam Arthene:

- What it does?
- Mahavakya educates one, I not limited body, mind, intellect, I am Sakshi witness, not objectifiable, hence size not known.
- I am not objectifiable, can't myself know the dimention of witness, come to Vedanta Pramanam.

Keno Upanishad:

न तत्र चत्तुर्गच्छति न वाग्गच्छति नो मनो न विद्यो न विजानीमो यथैतदनुशिष्या अन्यदेव तद्विदितादथो अविदितादिध इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचित्तरे ३

Na tatra caksur gacchati na vag gacchati no manah na vidmo na vijanimo yathaitad-anusisyat Anyadeva tad viditad atho aviditadadhi Iti susruma purvesam ye nastad vyacacaksire

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- I want to learn dimention of Sakshi from Vedanta.
- Vedanta says I am limitless consciousness, I am Asangaha without any association with Mind.
- This knowledge it gives when Tat Paramatma is associated with Sakshi.

b) Na Tatvam Vinivartayet:

- Plurality in Jivas, Husband, wife, daughter, Nanatvam, many Jivas are there is a misconception.
- Ekatma alone is there.
- Plurality neither belongs to Jivatma or Paramatma but belongs to Anatma which can't be eliminated or avoided.
- When Rama takes Avataram as Body, he will be limited only.
- Anatma plurality is there, I am Ekatma.

Gita: Chapter 5

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः । सर्वभृतात्मभृतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७॥

yōgayuktō viśuddhātmā vijitātmā jitēndriyaḥ | sarvabhūtātmabhūtātmā kurvannapi na lipyatē || 5-7 ||

He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted. [Chapter 5 – Verse 7]

- I am not Karta, Bokta.
- I don't have Prarabda to exhaust, no question of Jeevan Mukti, continuation of Prarabda or Videha Mukti, Prarabda exhaustion.
- Both words non-relevant to me.

c) Sisrupsati:

- To join.
- As a result of Samanadhi Karanyam in Mahavakyam, what does it do?

d) Na Aparityakta Parokshyam:

- Remoteness of Paramatma gradually gets eliminated.
- <u>NA</u> <u>A</u>parityaktva.
- 2 negatives cancel each other.

Paritayakta Parokshyam:

- Not unrenounced = Renounced.
- Remoteness of Paramatma is given up.
- I myself am Paramatma.
- When I claim Paramatma, I have to claim without any reservation :
 - Jagat Karanatvam.
 - Jagat Adhishtanatvam.
- Every morning claim I am Jagat Adhishtanam.
- One corner of mind should not mock and say how Nitya, Jagat Karanam.
- It is a fact for me, revealed by Veda, binary format.
- Don't expect transformation at Anatma level.
- Only attitudinal change is there.
- There may be Frequency / Intensity / Response (FIR) reduction at Anatma level as a by product.
- It is not primary aim of Vedanta.
- Poornam Adaha, Poornam Idam.

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवाविशिष्यते ॥
 श्र शांतिः शांतिः शांतिः ॥

Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!

That is Whole, this is Whole; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

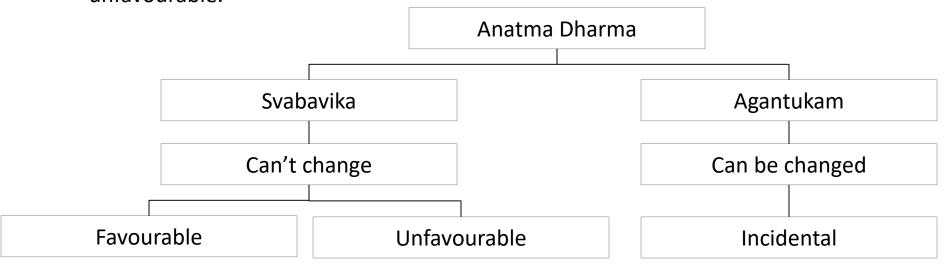
Revision - Verse 78:

- What Mahavakya and Mahavakya Janya Jnanam can do and can't do?
- Know clearly.
- Don't have wrong conclusions that we are spiritual failures, will have spiritual Samsara in addition to normal Samsara.
- This is because of wrong expectation.
- If we think Samsara is a particular State, condition of Anatma, Body Mind complex, then Moksha will become transforming previous condition of Anatma to wonderful condition of Anatma.
- Then my understanding of Samsara and Moksha is wrong.
- Samsara and Moksha have nothing to do with conditions of Anatma.
- What is Samsara, Vedanta offers to remove.
- Refinement, transformation can't be achieved at Anatma level by Jnanam.
- Vikara and Samskara are part of Karma Khanda, Karma Phalam.
- Can't expect Karma Phalam in Jnana Khandam.

Example:

- Going to gold shop to buy shoes.
- What is Samsara?

 Anatma – Body / Mind complex has attributes natural to Anatma, some favourable, unfavourable.



- Anatma exists in the proximity of Sakshi Chaitanyam, awareness principle, which is always free from all attributes.
- Atma is other than Dharma, Adharma, Kruta, Akruta, ever attributeless.
- In the proximity of Anatma, Atma appears to have borrowed attributes of Anatma.
- Atma appears to be sick Atma because of sickness of Body, depressed Atma because of depression in the mind.
- Deaf Atma, blind Atma, dull Atma, sorrowful Atma.
- I have falsely transferred Anatma, attributes and now they seem to belong to Atma.
- False transference is indicated by my language "I am Sick", old, depressed.
- Attributes coexisting with expression "I am".
- Aropita Dharma not Svabavika Dharma.

- Seemingly associated with Atma, Kami, Krodhi, Lobhi...
- Attributes connected with I am = Aropita Dharma.
- Samsara = Collective name of transferred attributes, not attributes of Anatma.
- Samsara = Names of attributes, falsely seen in Atma.
- Falsely transferred = Aropita Dharma.
- If we have to remove Svabavika Dharma from Anatma, any amount of Jnanam will not work.

Svabavika Dharmas	Aropita Dharma
 Asti, Jayate, Vardate, Viparinamate, Vipakshiyate, Vinashyati. Any amount of Jnanam can't eliminate these Dharmas. Veda does not promise to change these attributes. 	 Kama, Krodha, Lobha, Madha, Matsarya. Falsely transferred attributes are called Samsara. No need of Karma for removing Aropita Dharma. Require knowledge alone.

- Atma can't have any attribute at anytime.
- Simple Knowledge :
 - I Atma do not have any attributes in all 3 periods of time even if I seem to have attributes.
- I don't have to remove seeming attributes, only understand that they do not belong to me.

- Not remove favourable, unfavourable attributes, see them as seeming attributes.
- Drop only notion, I have this set of attributes, this is called Samsara Nivritti.

Example:

Colour of Cloth	Colour of cloth on top of crystal
 Svabavika Dharma Belongs to cloth. To change colour of cloth, Jnanam not enough. Jnana Matrena Dharma Nivritti Na Bavati. Expecting colour change in cloth is irrational expectation. 	 Colourless crystal is placed in proximity of coloured cloth. Aropitam If I am ignorant of colourless crystal, I will mistake Aropita Dharma as Svabavika Dharma. There are no Svabavika Dharma in crystal, is clear knowledge. Crystal colourless in 3 periods of time. No need to remove coloured cloth on crystal. No need for any Karma to remove colour from crystal. Let cloth remain. It can continue to appear as coloured crystal. Even while seeing crystal coloured will say crystal is clear, pure. To make crystal colourless you need to merely understand crystal is ever. Colourless even when crystal appears coloured.

- Similarly I, the Atma am like crystal, pure consciousness, awareness principle in this universe.
- Body, mind are like coloured cloth which appear and disappear, I am unaffected, Asangaha, unattached, pure.

Sri Rudram laghunyasam: Dhyana Sloka

शुद्धस्फटिक सङ्काशं त्रिनेत्रं पञ्च वक्त्रकम् । गङ्गाधरं दशभुजं सर्वाभरण भूषितम् ॥

Suddhasphatika samkaasam trinetram pamcha vaktrakam | gamgaadharam dasabhujam sarvaabharana bhooshitam ||

• I am always pure, colourless like crystal, Nitya Svarupa Avastha, Sada.

Nirvana Shatkam:

न मे द्वेषरागौ न मे लोभमोहौ

मदो नैव मे नैव मात्सर्यभावः।

न धर्मो न चार्थो न कामो न मोक्षः

चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau Mado Naiva Me Naiva Matsarya Bhavah Na Dharmo Na Chartho Na Kamo Na Mokshah Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. | 3 | |

• Because of ignorance of this fact of my Svarupam, knowledge, given by Mahavakyam...

I am free now...

Before Mahavakyam	After Mahavakyam
 Transferred attributes of Anatma onto myself. I say I am sick, Samsari. Apparent attributes taken as my own attributes. If I am interested in transforming favourable attributes to favourable attributes, go to Karma Khanda mall. 	 Removed, seeming attributes from Atma and claim I was, am, always am Mukta. Nitya Asamsari Atma Aham Asmi. Dropped notion – "attributes of mind and body belong to me". To get freedom from suffering mind + body, come to Vedanta mall.

 Vedanta is addressing those who have exhausted their effort in Vedapurva shop, made an important discovery.

Mundak Upanishad:

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I - II - 12]

Straightening Anatma is like straightening tail of Dog.

- Therefore, see value of Jnana Khanda and come to Jnana Khanda Mall.
- Vedanta can't transform Pancha Anatma profession, possession, family, body, mind.
- Straightening Pancha Anatma is worthless.
- Understand Mithyatvam of Anatma and Samsara Abava of Atma.
- By equating Jivatma / Paramatma, we understand Ekatma is ever free from Samsara attributes.

Anatma	Atma
- Never free from Samsara even in	- Ever free from Samsara even in
Brahma Loka.	Bhu Loka.

- Be clear about value of Vedanta and don't have false expectations of change in Mind, sense organs etc.
- Avatara Shariram also can't escape body problems.

Jagat	Atma
Eternally Sagunam	Eternally Nirgunam

- Come to Binary format and see nature of Anatma as it is.
- With limited control that we have, learn to manage, don't have wrong expectations, leading to spiritual Samsara.

Verse 79 – Introduction:

"कस्मात् पुनः कारणात् तदर्थोऽद्वितीयलक्षणः त्वमर्थेन प्रत्यगात्मना अपृथगर्थः सन् अविद्योत्थं सद्वितीयत्वं निहन्तीति ?" उच्यते । विरोधात् । तदुच्यते ।

kasmāt punaḥ kāraṇāt tad-artho 'dvitīya-lakṣaṇas tvam-arthena pratyagātmanā 'pṛthag-arthaḥ¹ sann avidyotthaṃ sa-dvitīyatvaṃ nihantīti. ucyate. virodhāt. tad ucyate

"How is it, then," one may ask, "that the meaning of 'that', which is the non-dual Brahman and which is not different from the inward Self which is signified by 'thou', destroys the notion of having-a-second caused by ignorance?" The reply is that it is because of contradiction. This is explained as follows. [Introduction – Chapter 3 – Verse 79]

a) Apritak Arthaha = Abheda Arthaha

- Phenomena of Mahavakya explained.
- "Crystal ever colourless", statement does not remove colour of cloth or appearance of crystal with seeming colour.

b) "Nivarthya Nivartakam", Bava Nasti:

- No question of removing attributes.
- Knowledge crystal is colourless. Does not remove color of cloth, Svabavika Dharma.
- Knowledge can't remove colour of crystal because crystal does not have colour to be removed, Aropita colour, superimposed colour.
- Nothing removed outside.

- Cloth and crystal continue appearing real.
- Benefit of knowledge :

Transformation in the intellect, crystal eternally colourless, notion-crystal is coloured is false.

- Crystal is eternally colourless misconception, wrong notion in the mind:
 - Crystal is coloured.
 - Coloured crystal I remove from my inner thought.
 - Outside still see red crystal.
- Inner dialogue coloured crystal eliminated.
- By equating Nirguna Paramatma with me, I know, I am Nitya, Nirguna Svarupa.
- This knowledge will not remove Gunas of Anatma why?
- It can't be removed.
- The knowledge need not remove Guna of Atma because it does not have any.

Only Transformation:

- Notion, I am Sakshi seeking liberation, goes away from my dictionary.
- This is benefit of Mahavakya Sravanam.
- I am Samsari refers to false transferred attributes.
- I don't need to seek liberation in Meditation because Mahavakya says I am ever free from Samsara.

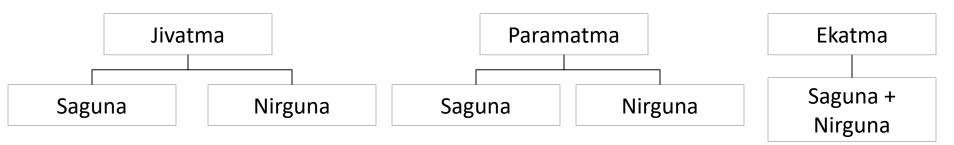
- Proper knowledge and liberation are simultaneous.
- We are trying to remove Samsara which is non-existent.
- Don't postpone Moksha for attaining it in Nididhyasanam.
- Learn to claim I am Nitya Niranjana Svarupa at time of Sravanam itself.

Upanishad Says:

- Jivatma = Nirguna = Like Crystal, colourless.
- How it accomplish that?
- By bringing Nirguna Paramatma in equation with Jivatma.
- Jivatma + Paramatma equated, reducing them to Ekatma.

Purva Pakshi:

• After bringing "Jivatma" and "Paramatma" together as Ekatma (E), how to retain only Nirguna portion?



- Ekatma associated with Saguna belonging to Jivatma and Nirguna belonging to Paramatma.
- Both Sagunatvam + Nirgunatvam will stick to Ekatma.

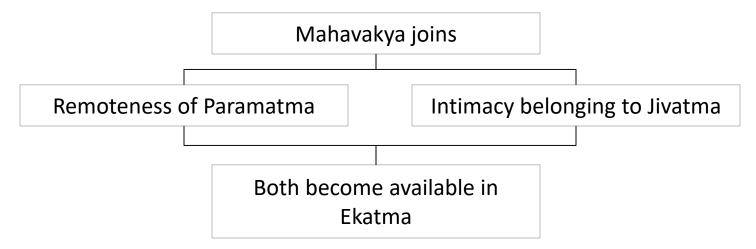
Sureshvaracharya:

- You can't keep both in Ekatma, Sagunatvam and Nirgunatvam.
- Opposite attributes can't coexist in one Locus Ekatma.
- One has to be knocked off.
- Sagunatvam = I am sick, miserable.
- Sagunatvam is only a Vedantic word.
- Statement is "I am miserable, worried" for Sagunatvam.
- Sagunatvam and Nirgunatvam can't coexist, one of them has to be knocked off.
- Nirgunatvam of Paramatma when it joins Jivatma, Sagunatvam gets knocked off from Atma and handed over to Anatma and which is called Neighbourising the problem.
- Transferring Sagunatvam from me in Panchadasi language is called Anujvara Nivritti.
- Transferring Sagunatvam from me, Paramatma throws it into Mithya Anatma which is called Neighbourising the problem.

Remember:

- Neighbour's problem does not have that much impact.
- We are Jeevan Muktas w.r.t. neighbours problems.
- Maximum will say "Not well".. Chu Chu... ok.
- Transferring Sagunatvam from me to Anatma is called Paramatma knocking off Sagunatvam of Jivatma, Paricheda of Jivatma.

- To join Paramatma, we think Paramatma is remote.
- Remoteness is attribute of Paramatma.
- When Jivatma joins Paramatma, Jivatma has attribute, not remote, it is intimate.
- Intimacy of Jivatma becomes attribute of Paramatma.
- Jivatma joins Paramatma and become Ekatma.



Problem:

- Remoteness and intimacy can't coexist in one Ekatma.
- Mutually opposed, Virodhat.
- One gets knocked off.
- Paramatma will remove intimacy and Ekatma will not be remote for Ekatma anymore.

- Remoteness of Paramatma is knocked off and intimacy of Jivatma, Aparokshatvam of Jivatma comes to Ekatma.
- Sakshat Aparokshat Brahma.
- When I say Brahman, I should not look down or up, outside or inside.
- Mind should resolve with knowledge.
- I am intimate Ekatma which was called Jivatma or Paramatma from 2 Angles.
- Intimacy knocks off remoteness.
- Nirgunatvam knocks off Sagunatvam.
- Because of 2 fold knock out, only I am Nirguna, Aparoksha, Nitya, Mukta, Atma is left out.
- What about Anatma Dog tail? It will continue, do certain things, will work for sometime.
- No question of permanent straightening.
- Vedanta comes only because straightening is not possible.
- If Karma Khanda has succeeded in straightening tail, Jnana Khanda would not have come.
- Vedanta will start and end with Karma Khanda.
- Do some ritual, will have perfect body, mind, sense organs, spouse, etc.
- Understand Mithya Anatma as Mithya and I am Satya Nitya Mukta Anatma.
- Other than that, there is no other solution.

c) Tasmat Punaha Karanat:

 What is the reason that Tadarthaha Paramatma, Advitiya Lakshana, which has limitlessness (Poornatvam) as its nature, Advitiyam – (Nonduality) as its nature knocks off transferred Apoornatvam of Jivatma.

d) Apritak Arthaha San:

- Aikya Prapya, Abhedarthaha San.
- After knowing Ekatma.
- Not physical Phenomena but only dropping notion in the intellect.
- Apritak Arthaha San what is does?

e) Avidyotam Sadritiyatvam Nihanti:

- Knocks off, eliminates, Apoornatvam.
- Why Poornatvam of Paramatma knocks off Apoornatvam of Jivatma after becoming Ekatma?
- Why?
- How do they become Ekatma?

f) Mahavakya Balat:

Because of Samanadhi Karanyam of Mahavakyam.

g) Sa Dvitiyatvam:

Means Apoornatvam, duality, Kurai, complaints.

- Complaint is negative outlook of life.
- MBBS : Meaningless, burdensome, Boring, Struggle = Samsara.
- Contradictory of Poornatvam and Apoornatvam, can't co-exist in Ekatma after discerning Aikyam.
- Why does it knock off.
- Why can't it retain Apoornatvam of Jivatma also?

h) Iti:

This is question of Purva Pakshi – student.

i) Uchyate:

Carefully listen.

j) Virodhat:

- Because Poornatvam and Apoornatvam being mutually contradictory.
- Same thing apply to intimacy of Jivatma.
- How can it join remoteness of Paramatma?

k) Tatu Uchyate:

That benefit is said in the sloka – 79.

Verse 79:

संसारिताद्वितीयेन पारोक्ष्यं चात्मना सह । प्रासिक्कं विरुद्धत्वात् तत्-त्वं-भ्यां बाधनं तयोः ॥ ७९॥ saṃsāritādvitīyena pārokṣyaṃ cātmanā saha prāsaṅgikaṃ viruddhatvāt tat-tvambhyāṃ bādhanaṃ tayoḥ

Since transmigratoriness is opposed to non-duality, and since mediacy is opposed to [the immediacy of] the Self, the removal of these two (i.e. transmigratoriness and mediacy) takes place necessarily from the two words "that" and "thou". [Chapter 3 – Verse 79]

- Suresh varacharya talks about some corollaries in discovering Jivatma / Paramatma Aikyam.
- Before listening to Mahavakya, Jivatma / Paramatma 2 separate entities.
- After Mahavakyam because of their Samanadhi Karanyam, Jivatma / Paramatma are reduced to Ekatma.
- What happens to their attributes?

Before Mahavakya	After Mahavaya
Jivatma :	- Limitation + remoteness knocked
- Associated with Limitation.	off.
Paramatma:	- Intimate, limitless Ekatma
- Associated with remoteness.	realised.

What happens to those attributes?

- Attributes can't join one Ekatma because remoteness + intimacy repel each other, limitation and limitlessness repel each other, like same poles of magnet.
- Hence intimacy of Jivatma is retained, Ekatma will be intimately available.
- Paramatma Looses remoteness.
- Jivatma Looses Intimacy.
- If remoteness of Paramatma knocks off Intimacy of Jivatma, Ekatma will become remote.
- When intimacy is retained, Ekatma will be intimately available as I am.
- Tat Padartha Parokshya, gets knocked off by Tvam Padartha Aparokshatvam.
- Similarly Jivatma has Paricheda, limitation, Purva Pakshi has Aparicheda.
- Mutually opposed, limitation and limitless can't coexist in Ekatma, one knocked off.
- If limitation retained, Samsara will be retained, what is left behind.
- Intimate, limitless Ekatma left behind which is what I am, Anatma can't touch me.
- Whatever be the events in Anatma, they can't touch me, Asangoham.
- This is benefit of Mahavakya.

a) Advitiya Yena Samsarita:

- Limitation is knocked off by limitlessness.
- Samsaritvam = Limitation.
- Advitiyam = Limitlessness.

Limitation knocked off by limitlessness.

b) Parokshyam Cha Atmana Saha:

- Remoteness is knocked off by intimacy, Aparokshatvam.
- Limitation + remoteness knocked off because of Virudatvam.
- Mutually repulsive like same poles of Magnet.

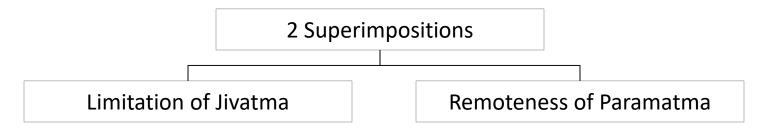
Another Reason:

- Remoteness knocked off because remoteness is erroneous perception born of ignorance.
- Remoteness of Paramatma is superimposed on Paramatma by our ignorance.
- If Paramatma is really remote, any amount of Mahavakyam can't remove remoteness.
- I can't repeat :

Astika Samajam is Manasarovar.

- Any amount of Aikya Darshanam can't remove remoteness of Manasarovar.
- Because remoteness is not a fact, it can be knocked off by Maha Vakyam.
- Mahavakya is able to knock off remoteness of Paramatma because remoteness is Adhyastha Parokshyam, Avidya Kalpita Parokshyam.
- It is not Vastavika Parokshyam.
- Similarly, if limitation of Jivatma is a fact, Mahavakyam can't knock off limitation of Jivatma.

- Fact can't be knocked off even by Bhagavan.
- Omnipotence of Bhagavan is accomplishable, hence a fact.
- If Jivatma is intrinsically limited, even Ishvara can't knock it off.
- Mahavakya knocks off limitation of Jivatma because Jivatmas limitation is Avidya Kalpita Adhyasa.
- It is Adhyasta Jivatma.
- What is superimposed, Mahavakya can remove.
- Torch light can remove snakeness superimposed on Rope.
- On Real Snake, keep pressing torchlight snakeness will not go.
- Snakeness of real snake, can never be knocked off.
- Mahavakyam removes 2 superimpositions.



- Both are Kalpita Visesham and are knocked off by Pramanam.
- Pramanam removes errors, not facts.

c) Therefore, Virudatvat:

They being mutually opposed.

d) Tamoho Badanam:

• Paroksha Paricheda Yo, Kalpita Viseshanayo, Dharmaa Yoho Badanam, negation takes place by,

e) Tat Tvambyam:

- With help of 2 words of Mahavakyam
- Tat Padena Cha, Tvam Padena Cha.
- Happily get knocked off.
- Torchlight can knock off rope snake.
- How long will it take?
- Snake need not go because it is an erroneous perception.
- Its disappearance is instantaneous.

f) Prasangikam Badanam:

Instantaneously goes away.

Introduction to Verse 80:

तत्-त्वं-अर्थयोस्तु बाधकत्वेऽन्यदिप कारणम् उच्यते।

tat-tvam-arthayos tu bādhakatve 'nyad api kāraṇam ucyate

Yet another reason is given to show why the meanings of "that" and "thou" set aside [What is opposed to them]. [Introduction – Chapter 3 – Verse 80]

- Mahavakya must be interpreted in above manner only.
- Corollary must be derived in this manner alone, not opposite way.
- We have said, mutually opposed attributes will get knocked off.
- You should not argue in wrong way.
- Possible wrong way of argument is as follows:

Jivatma	Paramatma
Has limitation	Is Limitless

- Opposed to each other.
- One should get knocked off

Limitlessness of Paramatma knocks off limitation of Jivatma.

Purva Pakshi:

Limitation of Jivatma joining Paramatma, knocks Limitless of Paramatma.

Sureshvaracharya:

- Purva Pakshi becomes limited and Samsari.
- Instead of I becoming liberated, I bring Paramatma into my fold.

Example:

- Both in Ditch then, then why waste time in learning about Paramatma, no Purushartha in that approach.
- Interpret correctly.
- Mahavakyam teaches new, beneficial knowledge, not revealed by other Pramanams.
- Anadigata Sandigda, Badita, Arthavat Jnana Janakam Mahavakyam.
- Produces new knowledge, not contradicted by other Pramanams and useful to me.
- By making Paramatma Samsari, I don't get any benefit.

e) Tat Tvam Arthayoho Badakatve:

- In the elimination of the limitation of Jivatma and the remoteness of Paramatma.
- Tat Padartha eliminating limitation of Tvam Pada.
- Tvam Pada eliminating Paroksham of Tat Pada.

f) Anyad Badakatve Karanam Uchyate:

- There is another important reason.
- Carefully interpret Mahavakyam.
- Mahavakyam powerful when it is employed in the manner it should be employed.
- It is like taking out poison and making it a medicine, Antidote to save people.
- If not properly employed, instead of saving, it will kill the person.
- Mahavakya can also do that.

g) Anyad Api Karanam Uchyate:

• It will give another justification for that.

Verse 80:

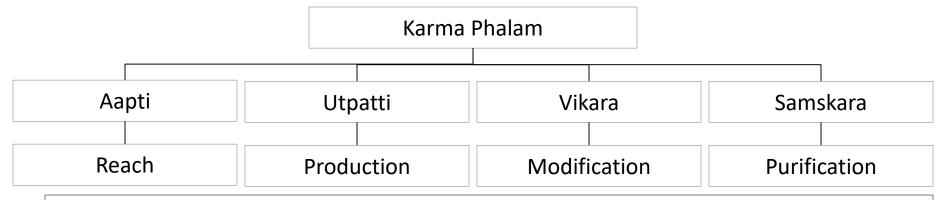
अज्ञातपुरुषार्थत्वात् श्रोतत्वात् तत्-त्वम्-अर्थयोः। स्वमर्थम् अपरित्यज्य बाधको स्तां विरुद्धयोः॥ ८०॥

ajñāta-puruṣārthatvāc chrautatvāt tat-tvam-arthayoḥ svam artham aparityajya bādhakau stām viruddhayoḥ

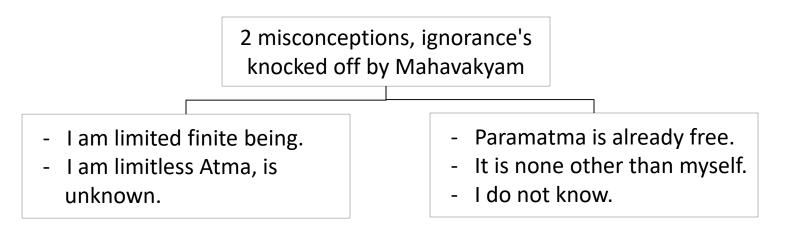
Since what is signified by "that" and "thou" is the good of human life not already known and is the import of Sruti, their meanings [which qualify each other] sublate what is opposed to them, without giving up their meanings. [Chapter 3 – Verse 80]

- In the right interpretation of Mahavakya 2 types of ignorance go away.
- Mahavakyam is Pramanam.

- Job of Pramanam is not to change anything.
- Change can be brought about only by Karma.
- Production of anything is Karma Phalam.



- Mahavakyam is Pramanam, not meant to give any Karma Phalam, only reveals.
- Mahavakya not meant to change body, mind or improve Anatma, not job of Pramanam.
- Pramanam meant to reveal existing fact, in the revealation of which whatever misconception, ignorance is there, is knocked off.



- In one stone 2 birds killed.
- 2 interpretations knocked off.
- I am Atma = Right interpretation.

a) Ajnana Purushatatvat:

- 2 facts are unknown.
- My limitlessness is unknown.
- Paramatmas oneness with me is unknown.
- 2 ignorances knocked off in one shot.
- What is Pramanam's job?
- Knocking off ignorance.
- Knocking is beneficial to me, it is Purushartham also.
- Veda gives useful knowledge.
- Therefore interpretation is correct.
- Ajnana Purushatatvat.
- Since it is new knowledge, since it is useful.

b) Sroutatvat:

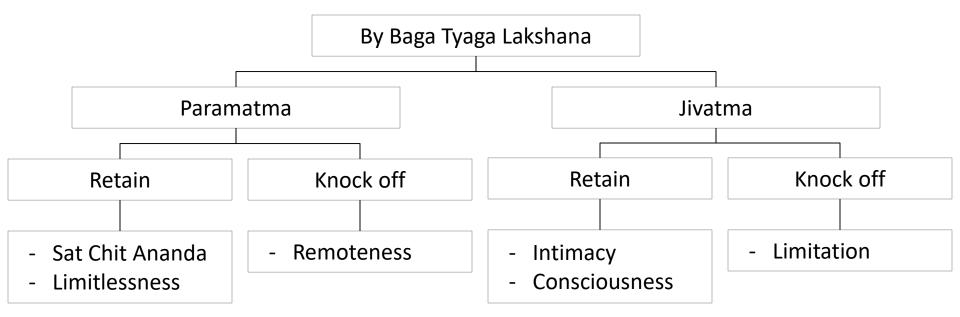
• This alone is correct knowledge, Sruti Tatparyatvat.

c) Tatparyam of Tat Tvam Arthayoho:

Because of this reason, what is our conclusion?

d) Virudha Yoho Stham:

- They are contradictory attributes in form of limitation of Jiva and remoteness of Paramatma, which should be negated.
- Paramatma should loose only remoteness.
- All other features of Paramatma, Satyam, Jnanam, Anantham should not get knocked off.
- Don't throw baby with bath water.



e) Svam Parityajyam Aparitajyam:

- Without dropping their original essential nature.
- Take Mahavakya interpretation in this manner.

Verse 81 – Introduction:

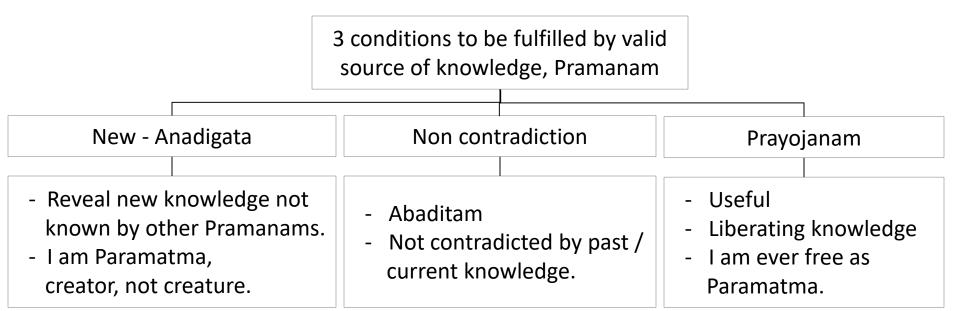
एवं तावत् यथोपकान्तेन प्रक्रियावर्तमना न प्रत्यक्षादि-प्रमाणान्तरैः विरोधगन्धोऽपि सम्भाव्यते। यदा पुनः सर्वप्रकारेणापि यतमाना नैव इमं वाक्यार्थं सम्भावयामः, प्रत्यक्षादि-प्रमाणान्तर-विरोधतः एव, तस्मिन्नपि पक्षे उच्यते।

evam tāvad yathopakrāntena prakriyā-vartmanā na pratyakṣādi-pramāṇāntarair virodha-gandho 'pi saṃbhāvyate. yadā punaḥ sarva-prakāreṇāpi yatamānā naivemaṃ vākyārthaṃ saṃbhāvayāmaḥ pratyakṣādi-pramāṇāntara-virodhata eva tasminn api pakṣa ucyate

Thus, according to the method of inquiry which has been followed here, no conflict whatsoever with other sources of knowledge such as perception arises. However, if someone holds that "In spite of all efforts, we do not get at this import of the text only because of conflict with other sources of knowledge such as perception," the following is said in connection with this standpoint. [Introduction – Chapter 3 – Verse 81]

1st Line:

- Concludes this discussion.
- In this way only Mahavakyam fulfills definition of Pramanam.



a) Evam Tavatu:

In this manner.

b) Yathop Kranthena Prakriya Vartamana:

 By taking above course, path, method of interpretation, as described in previous verses.

Verses.

Samandhi Karanyena

Visesha Viseshya

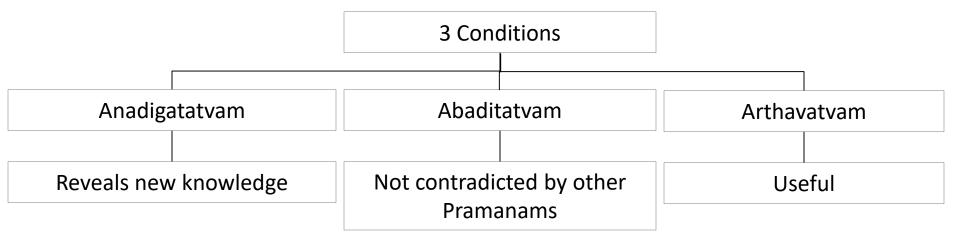
Lakshya – Lakshana Sambanda

c) Virodha Gandnobi Na Sambavayate:

Useful knowledge is never contradicting our current knowledge, even a wee bit, even remotely.

d) Pramanantara:

- With any other valid means of knowledge like Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdhi.
- All information gathered through other Pramanams, there is no contradiction at all.
- Abaditatvam.



 All 3 conditions are fulfilled by Mahavakyam and Sureshvaracharya concludes his interpretation of Mahavakyam and its corollaries.

New Big Purva Pakshi – Vedantin:

 Prasamkhyana Vadi raises 4 objects, 4 reasons to interpret Mahavakya in a different manner.

Svayuthya Matam:

- Purva Pakshi among Vedantin Philosophy only.
- Your interpretation is simply wrong.

- Upadesha Sahasri Chapter 18 deals elaborately on this.
- Prasankhyana Vada starts in 2nd line Yada Punaha...

3 Arguments:

I) Mahavakya Sravana Janya Jnana Anubava Pramanatara Virudham:

- Knowledge derived from Mahavakya Sravanam contradicts my experience.
- Therefore, Jnanam is Pranantara Virudham.
- Knowledge has Dosha, deficiency, how it contradicts?

Vedanta	Pratyaksha Anubava
 You are embodiment of happiness. You are Nitya Shuddaha, 	 I am embodiment of sadness, unhappiness. I don't have 26 virtues of Gita Chapter 16.
embodiment of Purity. 3) You are limitless	 Abayam Satva [16 – 1] Embodiment of impurity. Must remove by Japa, Puja.

Gita:

श्रीभगवानुवाच । śrībhagavānuvāca abhayam sattvasamsuddhih jñānayōgavyavasthitiḥ| dānam damasca yajñasca स्वाध्यायस्तप आर्जवम् ॥१६-१॥ svādhyāyastapa ārjavam||16-1||

The blessed lord said : Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras and straightforwardness...[Chapter 16 - Verse 1]

Anubava Pramanam and Mahavakya Pramanam are Viruddham.

II) Mahavakya Sravana Janya Jnanam Nishprayojanam:

- Even after 25 years of Sravanam, no improvement in me.
- Worry, anxiety, anger not come down.
- Out of sympathy to Guru say, I have got good Prayojanam, great business contacts, made lot of money.
- This is incidental, not intended Prayojanam.

III) Use repetition of Mahavakyam to gain benefit.

- Jnanam does not give direct benefit.
- Have to repeat Soham Asmi, Pagyanam Brahma, Aham Brahma Asmi.
- What you listened have to repeat, following Sadhana Chatustaya Sampatti, Values, take Sanyasa to get time.

Main Sadhana	Allied Prescription
Meditation.Mahavaya Abyasa = PrasankhyanaRepetition in several Janmas.	- Values, Sadhana Chatustaya Sampatti.

• Mahavakya Abhyasa Rupa Dhyanam Kartavyam.

IV) What happens by repetition?

 Will produce extraordinary, mystic knowledge, called Sakshatkara, enlightenment, new knowledge.

Mahavakyam	Repetition
- Gives ordinary knowledge.	Gives extra ordinary knowledge.Gives liberation.

- Liberation depends on known, unknown factors.
- Now with current Jnanam, Samsari.
- No benefit, no liberation.
- Liberation in future time, after Ghetti Melam.

I) Maha Vakya Pramanam II) Anubava Pramanam

- I am free from all problems at all times.
- Deals with Atma Vishaya which I refuse to claim as myself.
- Mahavakyam can't give improvement at Anatma level, weight reduction, knee problem.

- I am full of problems.
- Deals with Anatma Vishaya which you claim as I.
- Professional, possessional, family, body, mind problems belong to Anatma.
- Fields are different, can't have contradiction.

Revision: Introduction to Verse 81

- In verse 80, Mahavakya Vichara over.
- If we take Mahavakya with Lakshana Vritti and Baga Tyaga properly, separate Jivatma from Anatma and Anatma from Paramatma also.
- What is left out is Ekatma.
- Ekatma alone is Satyam, Anatma is Mithya.
- Atma is none other than Myself.
- Ekatma is Satyam myself.
- Anatma is Mithya.
- This message is clear and sufficient to gain liberation.

Prasankhyana Vada – 4 Points:

- I) Jnanam we get from Mahavakya Sravanam contradicts direct experience.
 - Pratyakshadhi Pramanatara Virudha Jnanam.

Mahavakyam	My Experience
- I am free from all problems.	- Declare I am full of problems.

 How can freedom from problem and saturation with problems ever coexist, ever be reconciled?

- II) After gaining Jnanam no improvement in life.
 - Physical, mental problems fear, depression, anxiety, sorrow continue.
 - Family issues gotten worse.
 - Study Nishprayojanam.
 - Prayojana Abava.
 - By Vedanta study, should get benefit.
 - Can't reject validity of Veda but employ Mahavakya in different way and try out.

III) Since Sravana Janya Jnanam is futile, utilize Mahavakya for repetition in meditation.

Gita:

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११॥

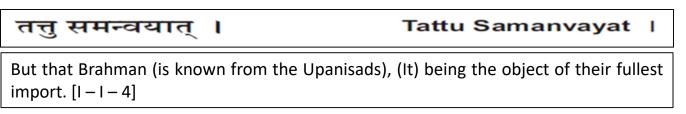
śucau dēśē pratiṣṭhāpya sthiramāsanam ātmanaḥ | nātyucchritam nātinīcam cailājinakuśōttaram ||6-11||

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

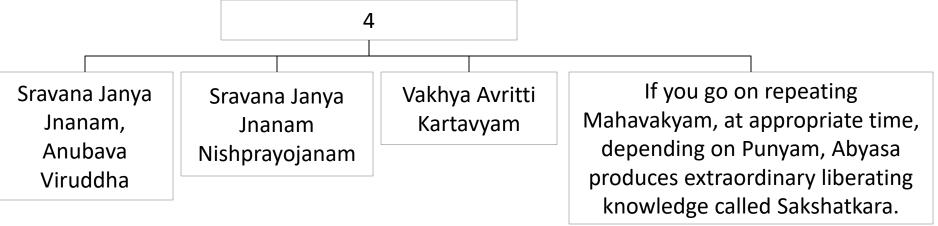
Withdraw from entire Anatma, bring mind to Mahavakya and repeat Mahavaya.



• Shankara refutes this matam in Upadesa Sahasri 18th Chapter and in Brahma Sutra 4th verse.



 Verse 81 – 125 – Advaita Epistomology teaches insights, study of knowledge, validity, means, error, cause of erroneous knowledge which is given by Sureshvaracharya here.



- Extraordinary knowledge removes Samsara.
- Abhyasa Janya Jnanena Samsara Nivritti.
- We have Sravana Janya Jnanam and are never able to claim liberation or as a Jnani.
- We continue to be Sadhaka.
- This is proof that we have to work for extraordinary Jnanam.
- This is statement of Purva Pakshi, Advaitin.
- Vritti Kara Matam, Phrase used in Brahma Sutra verse 4.
- Sruta Brahmana Api, Yatha Purvam Samsrita Darshanat.
- Vedantic students continue to be Samsari is proof.
- Sureshvaracharya refutes from verse 81 125.

Brief Answer to 4 questions:

I) Pramana Virodha: (Contradiction)

2 levels

- Vyavaharika
- Anatma Anubava Janya Jnanam is Anatma.
- Body, mind problems.
- Mithya
- Pratyaksha Pramanam
- Like knowledge born of eyes : forms + colours.
- Body, mind not Ananda Svarupa.
- Misunderstanding is problem.

- Paramartika
- Atma alone is Shastric Jnanam.
- Satyam
- Shastra Pramanam
- Like Knowledge born of ears = Sound, field different

2829

- Kshetra Bhedat.
- You are Ananda Atma Svarupaha.

There can't be Pramana Virodha because fields – Kshtrams are different.

II) Nishprayojana Jnanam:

- When you expect transformation in Anatma through Sravana Janya Jnanam, it is wrong expectation because Vedanta does not promise transformation in Anatma.
- Aim of Vedanta: Not transformation of improvement of Anatma but falsification of Anatma.

- Any transformation or improvement in Anatma requires Karma.
- At Anatma level can't cope with Jnanam.
- What is Prayojanam of Atma Jnanam?
- Only ignorance based problem will go.
- You can't expect any transformation at Anatma level.

Example:

- Dirty room in darkness.
- Put on light, will avoid obstacles while walking.
- You to step over dirt, must do Karma to clear room.
- Light does not promise rearrangement of things in the room, it will help you to avoid hitting against table.
- Don't expect wrong benefit.
- What can be gained by action, action alone can solve, what can be gained by knowledge, knowledge alone can solve.
- Vedanta solves ignorance caused problems.

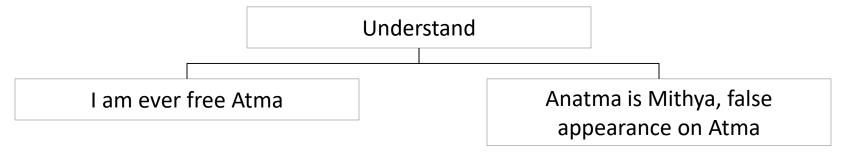
Example:

- Satyatvam given to world.
- It creates another dimention of problems than family problems.
- If I take Anatma as myself, mind as myself, it is self ignorance.

- Whatever problem arise by taking body, mind as myself will go.
- Mental problems like Kama, Krodha will not go.
- When you are expecting Prayojanam, don't have wrong expectation.
- Anatma transformation and improvement not Prayojanam of Atma Jnanam.
- Falsification of Anatma and knowledge that Mithya Anatma can't make me Samsari is Prayojanam of Atma Jnanam.
- I am Nitya Mukta inspite of Mithya Anatma and its conditions is the Atma Jnanam Prayojanam.
- This is the knowledge given by Vedanta.
- Enjoy transforming Anatma, need karma for that, not Jnanam.
- Example:

Body dirt will go by bath not by Atma Jnanam.

- Kama, Krodha dirt does not go by Atma Jnanam, I come to know I am not them but their illuminator, Chaitanyam, ever Mukta Atma.
- Because of wrong expectation, we complain Vedanta does not give benefit to me.



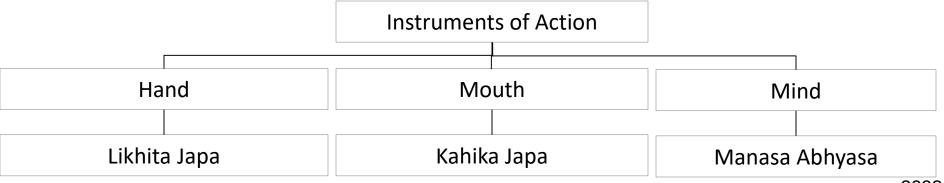
- Anatma will have changing favourable and unfavourable conditions.
- I am free, that knowledge during Sravanam itself is the benefit.
- Anatma will continue to be with problems, which is its nature.
- Correct expected Prayojanam will come hence Sa Prayojanam.
- Wrong mistaken Prayojanam will never come.

III) Prasankhyanam Kartavyam:

- Since Sravana Janya Prayojanam is not there, go for Vakya Avritti, Vakya Abhyasa, Vakya Prasankhyanam, say's Purva Pakshi.
- This will produce extraordinary Jnanam, Sakshatkara Aparoksha Jnanam.

Sureshvaracharya:

- No Vakhya Abhaysa, is a Manasa Karma.
- Japa Vachika Karma.
- Likhita Japa Kahika Karma, you are deliberately withdrawing from other thoughts, invoking and repeating Aham Brahma Asmi.



- Will give Anitya Phalam, Punyam, like Svarga Prapti, not Nitya Atma Phalam.
- Repeating E = MC² no use, to get Jnanam.
- Karma not included in list of 6 Pramanams (Epistomology).
- What produces Jnanam?
- Repeated Sravanam, enquiry into Mahavakya.
- Prasankhyanam not Pramanam, Vakyam is Pramanam.
- Through Prasankhyanam can get Chitta Shuddhi, Guru, Jnanam, Moksha, ok.
- Meditation not meant for knowledge, not Pramanam.

IV) Samsara Nivritti as result of Jnanam.

Sravana Janya Jnanam will alone remove Samsara.

Sureshvaracharya:

- I have Samsara Janya Jnanam hope to be free after Abhyasa Janya Jnanam.
- Then Samsara Nivritti is a Future, event, result born in time.
- As a result of meditation, got Moksha at last, is not real Moksha, it will be subject to end, Anityam.
- Anitya Moksha is result of Vakya Abhyasa.

Guru Upadesa:

- You are ever free from Samsara, Nitya Mukta.
- You claim, Jnanam has not produced liberation, I am continuing to be a Samsari.

- You assert Samsaritvam, practice meditation, it will be like Svarga, have to return to Manushya Loka.
- All 4 not correct.

Our contention:

- Sravana Janya Jnanam alone gives liberating Jnanam.
- Meditation is not for Jnanam but for Chitta Shuddhi.
- Ultimate liberation by Sravana Janya Jnanam alone.
- Understanding I am ever free Atma and Mithya Anatma is never free is relalisation.
- Fortunately bondage of Mithya Anatma can't affect my freedom.
- My freedom is inspite of Mithya Anatmas condition.

Kaivalya Upanishad:

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratisṭhitam | mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Verse 81 – Introduction:

Purva Pakshi: Declaring

a) Yada Punaha Sarva Prakarena Yatamana:

• I have been striving in different ways, through Sravanam.

- After 1st Upanishad : Moksha will come.
- After 10th Upanishad : Moksha will come.
- After Brahma Sutra: Moksha will come.
- Text after text, Sarva Prakarena Yadamana.

b) Imam Vakyam Na Sambavayamaha:

- We are not able to appreciate this message of Mahavakyam.
- I am free of all problems.
- Mind: Are you convinced?
- 32 years Swami teaching in 2010 → 1978 onwards..
- Out of compassion, student may say I am free.
- Innermost mind mocks at me.
- We are not able to endorse, concur with Mahavakya, says Purva Pakshi.
- Why?

c) Pratyashi Virodatva Eva:

- Statement contradicts all 5 Pramanams Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdhi, including Karma Khanda.
- I may be free from Sanchita and avoid Agami, Prarabda hitting me left and right.

Purva Pakshi :

How can I say, life is an entertainment? How am I to say I am Mukta, ever free from Body and Mind created problems?

At death, may be I can say, I am free, Videha Mukti, how free here and now.

Vedanta:

- Not free after Videha Mukti.
- I can't claim free here and now.
- When Prarabda is attacking, I can never declare I am free now.
- Majority of students are Prasankhyana Vadis, Guru knows.
- Pratyaksha Pramanantara Virodha, my Anubava contradicts your blessed teaching.

d) Eva:

Upto this is Purva Pakshi.

e) Yada Punaha Purva Pakshi Evam Vadati:

When Purva Pakshi argues like this.

f) Tasmin Api Pakshe Uchyate:

- For this Paksha, Matam, answer is given.
- 45 verses from 81 125.
- Deals with Prasankhyana Vadis.

Verse 81:

प्रत्यक्षादिविरुद्धं चेद् वाक्यमर्थं वदेत् क्वचित्। स्यात्तु तद्-दृष्टिविध्यर्थं योषाग्निवद्-असंशयम्॥ ८१॥

pratyakṣādi-viruddham ced vākyam artham vadet kvacit syāt tu tad dṛṣṭi-vidhy-artham yoṣāgni-vad asaṃśayam

If the text in some places conveys a meaning which is opposed to pramanas such as perception, it is surely for the purpose of enjoining meditation like the sentence, "Women is the [sacrificial] fire." [Chapter 3 – Verse 81]

- Sureshvaracharya pleases Prasankhyana Vadi.
- You are informed person, you know Mimamsa Shastra, know rules of interpretation.
- In Veda there are similar occasions when it contradicts other Pramanams.
- You are applying wrong rule in wrong case.

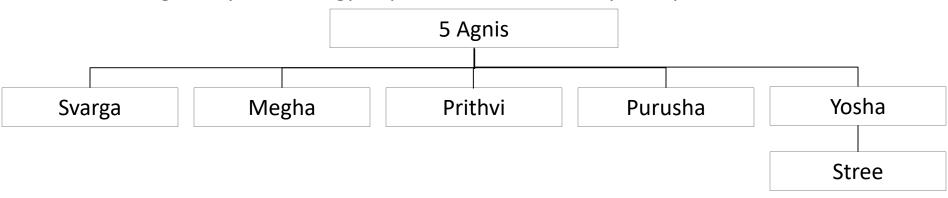
Rule:

- Veda as a Pramanam is meant to give new knowledge but it can't contradict other Pramanams.
- This is rule of epistemology.
- One Pramana can't contradict another Pramanam because other one will become Apramanam.
- Every Pramanam should be new but can't contradict, then only it can be Pramanam.

- Bhagawans Shastram, Nirdushta, Apaurusheya Pramanam, has no right to contradict other Pramanams, then that Jnanam will not be acceptable.
- If I accept without producing benefit, no use.

Example:

Panchagni Vidya, Chandogya Upanishad + Brihadaranyaka Upanishad.



Sureshvaracharya takes Chandogya Upanishad:

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्नयते स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥५.८.१॥ तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्नति तस्या आहुतेर्गर्भः संभवति ॥ ५.८.२ ॥

yosa vava gautamagnistasya upastha eva samidyadupamantrayate sa dhumo yonirarciryadantahkaroti te'ngara abhinanda visphulingah II 5.8.1 II tasminnetasminnagnau deva reto juhvati tasya ahutergarbhah sambhavati II 5.8.2 II

O Gautama, woman is the [sacrificial] fire. The gods offer semen as the oblation to the fire. Out of that oblation appears the foetus. [5-8-1, 2]

Yosha	Agnivatu
Stree	Fire

Veda says:

- Woman is fire.
- Have Sraddha in Veda as a Pramanam.
- Woman is fire is contradictory to Pratyaksha, hence not acceptable.
- Can't boil water in women's head of woman.
- Sravana Janya Jnanam, Pramanantara Virudham, can't be used, figurative expression.

Mimamsa:

• Can't reject Vedic statement, should give Prayojanam.

Pramana:

Anadigata, Abadita, Arthavat Prama Janakam.

Conclusion:

Do Upasana of Panchagni Vidya.

Example:

Stone, Shaligrama as Vishnu.



Jadam Chetanam

Purva Pakshi:

- Knowing not Jnanam, not true, do repetition.
- Do Vakya Abhyasa.
- Will get Brahma Loka Phalam.
- Where contradiction is there, do Abhyasa, Avritti, will produce Prayojanam.
- Prasankhya Vadin says apply law in Mahavakya... I am Brahman...

Revision: Verse 81

Purva Pakshi:

- Upasana Karma produces knowledge later and as a result of knowledge Moksha comes.
- Aikya Upasana Karma Moksha.
- Aikya Upasana Jnanam Bavati.
- Aikya Jnanena Moksha Bavati.

We say:

- Maha Vakya not for Upasana.
- Meant for knowing understanding that knowledge removes ignorance.
- Other than removing ignorance, nothing else required for Moksha.

Kena Upanishad Bashyam:

• Avidya Nivritti Vyatirekena Anya Sadhana Nishpadya Moksha Na Bavati.

- Other than dropping ignorance through knowledge, nothing required for Moksha.
- Prasankhyana Vadi applies his new rule, wrong rule to come to his method of interpretation of Veda.
- Mimamsa rule by itself correct.
- That rule shouldn't be applied in Mahavakya content.
- Sureshvaracharya not against the rule but application in Mahavakya context is wrong.

Rule:

- If Vedic statement contradicts reasoning or experience, Pratyaksha or Yukti, Vedic statement will not be revealing a fact.
- Therefore it can't remove ignorance.
- Pramanantara Virudha Vakhyam.
- Statement opposed to Pratyaksha, Anumana, etc.

Chandogya Upanishad:

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्नयते स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥५.८.१॥ तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः संभवति ॥ ५.८.२ ॥

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O Gautama, woman is the [sacrificial] fire. The gods offer semen as the oblation to the fire. Out of that oblation appears the foetus. [5-8-1,2]

- Women is fire.
- Meditate on Yosha as fire.
- Yosha Agni not Jnanam but Upasanam Karma.
- Through Shukla Gathi go to Brahma Loka.
- Aham Brahma Asmi Upasana Karma will receive Jnanam not Sravana Janya Jnanam.
- Tat Tvam Asi like that "I am free from problems," is Pramanantara Viruddha.
- That I am free of problems is not acceptable because I know I am full of problems.
- Anubhava Pramanam reveals I am Samsari.

Shastra Pramanam says :

I am Asamsari.

- Pramanantara Viruddha Vakyam Yosha Agni Vakya Vatu.
- Therefore it is Upasana Vakyam, Mahavakya is Pramanantara Viruddha Vakyam, Anumani.
- Tat Tvam Asi Vakyam Upasana Vakyam, meant for Meditation, not understanding.

Sureshvaracharya:

- Mahavakyam is matter of understanding not doing anything.
- Knowing context, not doing context.
- Our tendency: what is next Sadhana to do?
- Most important Viparita Bavana.

- Drop that to get Moksha.
- If it is Virudha Vakyam.

a) Vakyam Arthe Vadet Kwachitu:

 If Any Vedic sentence contradicts other Pramanam, then it is not Pramanam, I agree with Mimamsa rule.

b) Tatu Tat Vakyam Drishti Vidhi Yartham Syat:

- Then that statement in Veda should be taken for Upasana, Meditation only, I agree.
- With future result in view to be generated in time, Upasana Vidhi.

c) Iti Syat :

I agree with Prasankhyana Vadi.

In Panchagni Vidya:

- Svarga, Megha, Manushya, Prithvi, Yosha is meditated as fire.
- Sureshvaracharya agrees that all Pramanatara Virudha Vakyam are meant for Upasana.

d) Syat Ashankayam:

- Doubtlessly your rule is correct.
- This is, general rule w.r.t. any Vedic statement.
- Does Mahavakyam come under this rule?

Verse 82 – Introduction:

यदा तु तत्त्वमस्यादि-वाक्यं सर्वप्रकारेणापि विचार्यमाणं न क्रियां कटाक्षेणापि वीक्षते तदा प्रसंख्यानादि-व्यापारो दुःसंभाव्यः इति । तदुच्यते । yadā tu tat-tvam-asy-ādi-vākyam sarva-prakārenāpi vicāryamānam na kriyām kaṭākṣeṇāpi vikṣate tadā prasaṃkhyānādi-vyāpāro dussaṃbhāvya iti. tad ucyate

Since Sruti texts such as "That thou art", though considered from all points of view, having nothing whatsoever to do with action, it is not possible to show that they enjoin action such as meditation. This is explained as follows. [Introduction - Chapter 3 – Verse 82]

- Tat Tvam Asi does not come under this category.
- No physical, verbal, mental action can come near Mahavakyam.
- Listen and understand.
- Understanding is not doing anything but something that happens, no will involved, if exposed to teaching properly.

a) Tat Tvam Asya dhi Vakhyam:

Mahavakyam Like:

Mandukya Upanishad:

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥२॥

Sarvam hyetad Brahma, ayam-atma Brahma, so'yam-atma catuspat II 2 II

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (parts). [Mantra 2]

Aitareya Upanishad:

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्चमहाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्धिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतित्र च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥३॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabhutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma II 3 II

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here — the moving or flying or immovable — all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all; verily, Consciousness (Prajnanam) is Brahman. [III - 1 - 3]

Taittriya Upanishad:

स यश्वायं पुरुषे । यश्वासावादित्ये । स एकः स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रामति । एतं प्राणमयमात्मानमुपसङ्क्रामति । एतं मनोमयमात्मानमुपसङ्क्रामति । एतं विज्ञानमयमात्मानमुपसङ्क्रामति । एतमानन्दमयमात्मानमुपसङ्क्रामति । तदप्येष श्लोको भवति ॥ १२॥

sa yascayam puruse yascasavaditye sa ekah I
sa ya evamvit asmallokatpretya I
etamannamayamatmanamupasankramati I
etam pranamayamatmanamupasankramati I
etam manomayamatmanamupasankramati I
etam vijnanamayamatmanamupasankramati I
etamanandamayamatmanamupasankramati I
tadapyesa sloko bhavati II 12 II

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse. [II - VIII - 12]

Brihadaranyaka Upanishad:

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतिहं य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवित, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवितः; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्यः, एवमेकैकः पुरुषो देवान् भुनिक्तः; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवित, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्यः ।। १० ।।

tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata, sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti, tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati. atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuḥ, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣām tan na priyam yad etan manuṣyā vidyuḥ II 10 II

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

b) Sarva Prakarana Api Vichara Manyam:

When you analyse from different angles.

Brahma Sutra:

तत्तु समन्वयात् । Tattu Samanvayat । But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I-I-4]

- Does Mahavakyam prescribe any Sadhana?
- No, it only reveals a fact to absorb, understand.
- Keep revising Samanvaya Vakyam.
- Also in Sruti Sara Samuddaranam, Totakacharya says :
 Wherever Upasana is there Upanishad itself says "Iti Upasita".
- Upanishad never leaves Vagueness.
 - Mano Brahma Iti Upasita.
 - Adityo Brahma Iti Upasita.
- After Tat Tvam Asi, Upanishad does not say may you meditate.
- Svetaketu understood and walked out, no doing involved.
- Sarva Prakarena Vicharya Manam, analyse in any other way.

c) Kriyan Katakshena Api Na Vikshate:

- Mahavakya looked upon as a person looking from a corner of eye, Averse to action.
- Understanding enough, no Karma required.

Gita:

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्श्रण्वन्स्पृशञ्जिघ्नन् अश्चनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८॥ naiva kiñcitkarōmīti yuktō manyēta tattvavit | paśyañ śṛṇvan spṛśañ jighran aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- I am incapable of doing action.
- Doing Sadhana more Vigorously after Jnanam is wrong.

d) Akarta Nishchaya – Mahavakya Phalam Katakshena Api Vikshate :

2 Reasons:

- I. No Upasana Vidhi in Veda.
- II. I am Akarta is knowledge.
 - There is no Sadhana after understanding Mahavakya : Sadhaka = Karta.

d) Tada:

That being so.

e) Prasankhyana Api Vyapara:

- All transactions like meditation not done by me.
- I have nothing to do.
- I was, am, ever will be Siddha Atma, not Sadhaka Anatma.
- Nididhyasanam dissolving Sadhaka Anatma, claiming Siddha Atma.
- Nididhyasanam = Not working for Moksha as Sadhaka.

Purva Pakshi:

- Work for Moksha as Sadhaka in Meditation.
- We talk about Nididhyasanam, dissolving Sadhaka Anatma, claiming Siddha Atma.
- Never compare Nididhyasanam with Prasankhyanam.
- One who does Nididhyasanam is Mukta, Siddha, which he is claiming as a fact.
- Why I claim?
- I have orientation of looking for Moksha.
- Nididhyasanam is removing orientation, deconditioning.
- Not working for Moksha.

f) Dus Sambavayaha:

It is not at all possible.

g) Tat Uchyate:

- That is going to be Analysed.
- All of us are hidden Prasankhyana Vadis.
- Sureshvaracharya wants to knock it off.

Verse 82:

वस्त्वेकिनष्ठं वाक्यं चेत् न तस्य स्यात् क्रियार्थता । वस्तुनो ह्येकरूपत्वात् विकल्पस्याप्यसंभवः॥ ८२॥ vastv-eka-niṣṭhaṃ vākyaṃ cen na tasya syāt kriyārthatā vastuno hy eka-rūpatvād vikalpasyāpy asaṃbhavaḥ

If the sentence has its purport only in the existent reality, then it does not have it purport in action. Since the reality is of one nature, there is no possibility of alternatives [thereto]. [Chapter 3 – Verse 82]

- Important, epistemological topic, dealing with Jnanam, Karma, Statement revealing fact is Siddha Bodhaka Vakyam (SBV)
 - = Vastu Bodhaka Vakyam (VBV)

Siddha Bodhaka Vakyam / Vastu Bodhaka Vakyam	Karya Bodha Vakyam
Generates Jnanam	Generates Karma

- 2 statements totally different.
- Meditate on this idea.
- One can never become another.
- Mutually exclusive like light and darkness.

Brahma Sutra: Purusharthadhikaranam

- Biggest Adhikaranam in Brahma Sutra.
- Jaimini versus Vyasa.

पुरुषार्थोऽतश्शब्दादिति बादरायणः।

Purushartho'tah sabdaditi baadarayanah

From this (Brahma Vidya or Brahma Jnana results) the purpose or the chief object of pursuit of man, because the scriptures state so; thus (holds) the sage Baadarayana. [III - IV - 1]

• There Shankaracharya says:

Vastu Bodhaka Vakyam and Karya Bodhaka Vakyams are like light + darkness.

- Opposite features between them.
- Sureshvaracharya refers to one of them here.
- When statement reveals a fact, he has no choice no options.

Example:

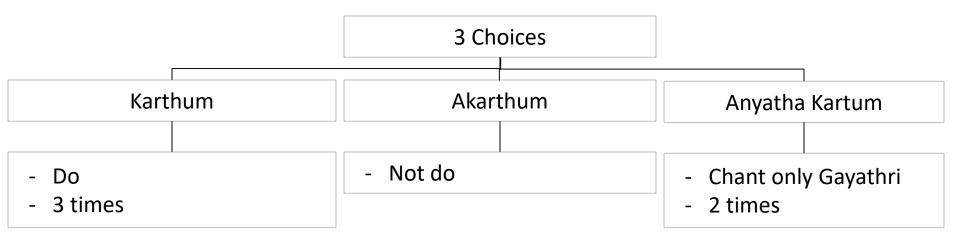
- Spain won world cup football.
- Vastu Bodhaka Vakyam.

- I like India, can't say India won world cup football!
- Helplessly I have to understand Spain won.
- Shabda Pramanam does not give any choice.
- In understanding no choice.
- Choiceless situation in the Vastu Bodhaka Vakyams.

Karya Bodhaka Vakyam:

Example:

- Do Sandhya Vandanam.
- Understanding is meant for doing.



Vastu Bodhaka Vakyam	Karya Bodha Vakyam
- Nirvikalpaka Vakyam	- Choices available
- No Option, no choice.	Panchagni Upasana, may, may not do.If I don't want Brahma Loka I am not
	Grihasta I won't do.

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a) Vakyam Vastu Eka Nishtam Chet:

Suppose statement in Vastu Bhodhaka Vakyam.

b) Eka Nishtam:

- Merely committed to reveal a fact.
- Example:

Spain won football final, only revealing a fact.

- Whether Raaga or Dvesha, love, hate football, can't stop knowledge.
- Emotional condition can't stop Pramanam from functioning.
- Irrespective of mental state, you listen and get knowledge of fact.

c) Tasya:

For that statement.

d) Na Kriyarthatha, Karya Bodhakam Nasti:

- There can't be any meaning of following an action.
- No sense of working.
- Vastu Naha hi Eka Rupatvat.
- Fact is only one and not available for choice, ever accomplished thing revealed.
- Fact can't be associated with past, present, future tense, Vartamana, Butamana, Bavi
 Kala.
- Fact is eternal fact.

- Can't postpone liberation because Guru wants to take Sishyas with him.
- Pativrata wife can't take husband.
- Anadi Gatre Anadi Gatra Nasti, Vastunaha Eka Rupatvat, fact being choiceless.

e) Vikalpasyapi Asambavaha:

There is no possibility of introducing Upasana etc.

Verse 83 – Introduction:

भिन्नविषयत्वाच न प्रमाणान्तरविरोधः। कथम् ? उच्यते।

bhinna-viṣayatvāc ca na pramāṇāntara-virodhaḥ. katham. ucyate

Further, because of the difference in the subject matter, there is no conflict with another pramana. If it is asked, "How?" we reply as follows. [Introduction – Chapter 3 – Verse 83]

Prasankhyana Vadi (PV):

- Upasana necessary because there is Pramanantara Virodha like Yosha Agni Vatu.
- Mahavakya also contradiction.

Mahavakya Pramanam	Anubava / Pratyaksha Pramanam (PV)
Sureshvaracharya: - I am liberated always No Pramanantara Virodha.	 I am working for Sadhana Chatustaya Sampatti, not liberated. Senior, Junior practitioner. Have Kama, Krodha. Now give Shastric reason Instead of local reason. Require Avritti, Upasana.

- I don't have Sadhana Chatustaya Sampatti.
- I refers to → Mind.

I am free – I – refers to Sakshi.

Sakshi I	Ahamkara I
 Mahavakya Pramanam Atma I Ahamkara Vilakshana Sakshi I. Shift by Bhaga Tyaga Lakshana. Don't repeat, I don't have Sadhana 	 Anubava Pramanam. Sadhana Chatustaya Sampatti Rahita Ahamkara I. I don't have Sadhana Chatustaya Sampatti, ok in Karma Yoga, Upasana
Chatustaya Sampatti.	Yoga not after Mahavakya Vichara.

Different Pramanas, no contradiction.

a) Binna Vishayatvat:

- Ahamkara deals with Anubava Pramanam, Pratyaksha Pramanam, Myth to be refuted, not held on to.
- Don't repeat Sadhana Chatustaya Sampatti Nasti.
- Mahavakya does not say "Mind is Ananda Svarupa", then contradiction.
- Mind is Myth, Agyana Adhyastham.
- I Sakshi am Ananda Svarupa.
- No Prasankhyanam Required.
- Don't meditate for Moksha.
- Enjoy Meditation as Mukta Purusha.

- See Mind dancing from one topic to another.
- Claim: I don't require meditation as Sadhana, not for liberation, I am Nitya Mukta Chaitanyam.
- Panchadasi Vidyaranya :

Mind has intrinsic problems like the body.

- Due to Guna fluctuation and Purva Janma Karma, mind has problems.
- Veda can't say mind is free from all problems, then Pramana Viruddha.

Veda gives new information:

Mind is Mithya and you are not the mind.

Revision Verse 82:

- Powerful Prasankhyana Vadi.
- Mere understanding of Mahavakya not enough, repetition required, after which Sakshatkara Rupa Jnanam emerges and Samsara Nivritti takes place.
- Karma can never give knowledge or Moksha.
- Meditation is Manasa Avritti, Karma.
- Mahavakya is Vastu Bodhaka Vakyam not Karma Bodhaka Vakyam.
- Mahavakya revealing a fact of liberation, not giving method of liberation.
- Fact is already obtained, Siddham.
- Mahavakya reveals a fact, does not give Sadhana for liberation.

- Revealing, I happen to be ever liberated.
- Fact revealing statement not action revealing statement.
- Vastu Bodhaka Vakyam not Karya Bodhaka Vakyam.
- Both totally different.
- Vastu Bodhaka Vakyam: Only understand fact, no action, no choice.

Example:

• Cinema song in neighbours house, will helplessly listen and understand, no choice.

Vastu Bodhaka Vakyam:

Choiceless.

Karya Bodhaka Vakyam:

- Choice exists, can meditate, need not meditate, meditate for one hour 3 hours.
- Karthum, Akarthum, Anyatha Kartum Shakyam.

Vastu Bodhaka Vakyam	Karya Bodhaka Vakyam
- Nirvikalpa Bodhaka Vakyam.	- Savikalpa Vakyam
- Choiceless	- Have choices

- This topic is very important technically, otherwise, will keep meditating, expecting new knowledge or liberation to happen.
- False approach to Moksha must be demolished.

Vastunaha Eka Rupatvat, fact does not depend on Raaga – Dvesha.

Visishta Advaitin:

• I don't like to be Brahman, I like to only worship Brahman.

Advaitin:

- Knowledge, fact does not depend on likes and dislikes, fact.
- India is Hindu or Democratic country?
- I like it to be Hindu country, but fact is, it is democratic country.
- Fact has nothing to do with good or bad.

Vikalpasya Asambavaha:

No choice, liberated in this Janma, without blessing.

Guru:

- You are ever liberated.
- Pramana Moordanya Sruti.
- In Karma Yoga, Upasana Yoga, Pancha Maha Yagna, you are doer.
- Here you are knower, Pramata.
- Mahavakya not Prasankhyana Karma Bodhaka Vakyam.
- It is only Vastu Bodhaka Vakyam.

Yosha Adhi Agni Vastu:

Panchagni Upasana for gaining Punyam and go through Shukla Gathi to Brahma Loka

Mahavakya for claiming, obtaining Moksha here and now.

Verse 83 – Introduction:

- I am already liberated, understand and accept as fact.
- Not attempt meditation.
- I do meditation because I am not able to accept the fact that I am liberated.
- If I accept the fact, I am Ananda Svarupa, I will not look for doing Meditation.

Pratyaksha Anubava Says	Sruti – Mahavakya Says
I am Dukha Svarupa, Ahamkara.Anatma, MithyaLacks peace.	I am Atma, Ananda Svarupa, Satyam.You are not mind but witness of mind.

- This distinction, Viveka, I must have then no contradiction.
- I look for peace in the future.
- Pramana Virodha forces me to go for meditation.

Sureshvaracharya:

- Vedanta does not say mind is Ananda Svarupam.
- Vedanta not Sadhana to convert Dukhi mind to Sukhi Mind, but to falsify Mind.
- By doing some Karma can convert Dukhi mind to Sukhi mind.
- Mind subject to constant transformation.

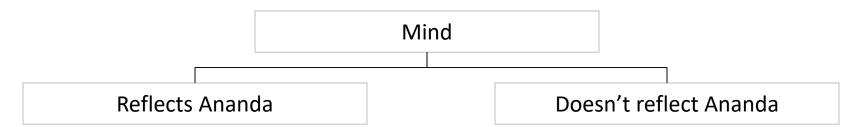
Gita:

श्रीभगवानुवाच । प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्कृति ॥१४-२२॥

śrībhagavānuvāca prakāśaṃ ca pravṛttiṃ ca mōham ēva ca pāṇḍava | na dvēṣṭi sampravṛttāni na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Whether you do Karma or not, mental fluctuations are inevitable.
- Fluctuating mind is Sukhi, Dukhi mind, Mithya, not me is message of Mahavakyam I am Sat Chit Ananda Atma Svarupam.
- Mind has conducive conditions, it will reflect my Ananda.
- When Mind reads newspaper, Mind disturbed, my Ananda not reflected.



- I can't change that, nobody including Bhagavan can change, law of waking world.
- In the name of Bhakti, we cry.

- Bhagawans Ananda not because of his mind but because of his Atma Jnanam.
- Mind will be fluctuating.

Mahavakyam:

- Mind is Mithya, you are not mind.
- You are Atma, Satyam.
- Anubhava Pramana talks of Mithya Mind and Mahavakya about Satyam mind.
- No contradiction, Thataha Virodaha Na Yuktaha.

Vibinnartha Avabodhino:

• 2 Pramanams reveal 2 different objects, Atma, Anatma, no contradiction.

Verse 83:

अपूर्वाधिगमं कुर्वत् प्रमाणं स्यान्न चेन्न तत्। न विरोधस्ततो युक्तो विभिन्नार्थावबोधिनोः॥ ८३॥ apūrvādhigamam kurvat pramāņam syān na cen na tat na virodhas tato yukto vibhinnārthāvabodhinoḥ

What produces new knowledge is a pramana. What does not do this is not a pramana. So there is no conflict [between Sruti and other Pramanas] as they give knowledge of different objects. [Chapter 3 – Verse 83]

a) Apurne Adhigamayam Kurvatu Pramana Syat:

- Mind is not me, mind is Mithya 2 new information given by Veda.
- We are not allowed to say we are Dukhi, miserable.

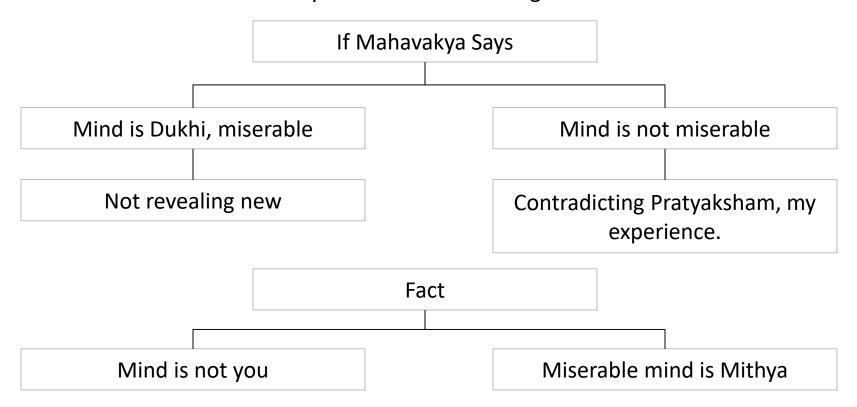
- Mind is false, Mithya.
- Pramanam gives new information, Apoorva Adigamyam, knowledge.
- Kurvatu, generates.

b) Pramanam Syat Na Ched Tatu Na Pramanam Bavati:

If it does not generate new knowledge it is not Pramanam.

c) Apoorva Adigamyam Pramanam Syat:

Pramanam is Pramanam only if it reveals something new.



d) Tataha Virodha Na Yuktaha:

- Since Mahavakyam is not contradicting and says you are witness of the mind.
- Witness is not available for Pratyaksha Pramana....

e) Yuktaha Virodha Na:

No contradiction.

f) Vibinnartha Avabodino:

• Between 2 pramanams Pratyaksha + Shastra, because they reveal 2 different objects, there is no contradiction.

Verse 84 – Introduction:

य एवमपि भिन्नविषयाणां विरोधं वक्ति । सोऽत्रापि विरोधं ब्रूयात् ।

ya evam api bhinna-vişayāṇāṃ virodhaṃ vakti so'trāpi virodhaṃ brūyāt

If anyone still speaks of conflict between pramanas, which have different subject matter, let him speak of conflict here also. [Introduction – Chapter 3 – Verse 84]

If you still hold to idea of contradiction :

Mahavakya	Pratyaksha - Anubava
I am free, Ananda Svarupa	I am Dukhi bound in the Body

• It is absurd like - following example in verse 84.

a) Evam Api:

Inspite of explanation, if you talk of contradiction.

b) Binna Vishayane:

Difference between 2 Pramanams dealing with 2 separate subject matter.

c) Saha Atrapi Virodham Bruyat:

If you come to absurd conclusion of contradiction.

d) Atrapi:

- See following example for better understanding, clarity, more relaxation.
- You should declare to yourself:
 I am ever witness of mind, ever free, inspite of conditions of body and mind.
- That I is Moksha Svarupa, I should claim.
- I can't claim Moksha with my mind on other Sishyas mind together and say we will get liberated together.
- You will be Hypocrite, acting as though Samsari and will join majority.
- Inside your mind, never thinking I am Samsari, is Moksha.
- Technically important sloka.

Verse 84:

नायं शब्दः कुतो यस्मात् रूपं पश्यामि चक्षुषा । इति यद्वत् तथेवायं विरोधोऽक्षज-वाक्ययोः ॥ ८४ ॥ nāyam śabdaḥ kuto yasmād rūpam paśyāmi cakṣuṣā iti yad-vat tathaivāyam virodho 'kṣa-ja-vākyayoḥ

"This is not sound". "Why?" "Because I see colour with my eyes." Like this is the conflict between what is conveyed by perception and Sruti. [Chapter 3 - Verse 84]

a) Ayam Shabdaha Na Syat:

Example:

Baby crying.



b) Kutaha?

- How can I say baby is not crying because I am seeing beautiful form of Baby.
- 2 different Pramanams revealing 2 different objects of knowledge.

5 Sense Organs	Shastra
Reveal objects of universeVyavaharikam	 Reveals the subject of the universe in which the whole world of sense objects exist, sustain and resolve. Paramartikam.

 Two different Pramanams, 2 different topics – can't contradict each other hence Pramanam.

Sound	Form
Revealed by Ears	Revealed by Eyes

Contradiction not a fact.

Example:

- This is a clip.
- Therefore Elephant is standing outside the hall.
- No connection, absurd.

Same absurdity in:

- I am not liberated because I have pains and misery.
- I can't claim Ananda Svarupa.
- Absurd statement.
- Doing Nididhyasanam for Moksha is equally absurd.
- Student says: I am not Mukta or Jnani.
- Moksha should not be an event to look forward to.

a) Yataha Chakshusha Rupam Pashyami Ayam Na Shabdaha Iti Yadvatu:

• Just as 2 statements are absurd.

b) Yadvathu Thathaiva Ayam Virodha:

- So is the contradiction of Purva Pakshi about Mahavakya and Pratyaksha Anubava Pramanam.
- I don't have Brahma Anubava.
- Brahma Anubava never exists because I am that Brahman.

- It is never an object of experience, ever the subject.
- If Brahma Anubhava comes, mind will become Asamsari.
- Mind will have to go through its own fluctuations which are dependent on Brain's Chemical changes in old age (Depression, normal).
- Nothing to do with fact that I am Muktaha.
- I am witness of the fluctuating mind.

Nirvana Shatkam:

मनोबुद्धाहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे। न च व्योमभूमिः न तेजो न वायुः चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥१

Mano Buddhi Ahankara Chitta Ninaham Nacha Shrotra Jihve Na Cha Ghrana Netre Nacha Vyoma Bhoomir Na Tejo Na Vayu Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. | | 1 | |

- Who am I?
- Chid Ananda Rupaha.
- Why can't you clam that?

c) Virodha – Akshaya:

- Pratyaksha + Mahavakya, there is no contradiction.
- If you see contradiction it is Absurd.

Verse 85 – Introduction:

प्रमाणानां सतां न विरोधः श्रोत्रादीनामिव भिन्नविषयत्वात्। ययोश्च अभिन्नविषयत्वं तयोः आखुनकुलयोरिव प्रतिनियत एव बाध्य-बाधकभावः स्यात्। अतस्तदुच्यते।

pramāṇānāṃ satāṃ na virodhaḥ śrotrādīnām iva bhinna-viṣayatvāt. yayoś cābhinna-viṣayatvaṃ tayor ākhu-nakulayor iva pratiniyata eva bādhyabādhaka-bhāvaḥ syāt. atas tad ucyate

There is no conflict between two sources of knowledge which are valid, since they have different subject matter like the auditory sense, etc. [have different subject matter]. However, if they have the same subject matter, then they are necessarily related as the sublated and the sublator like the rat and the mongoose. So this is stated as follows. [Introduction – Chapter 3 – Verse 85]

a) Pramanam's Satam:

- Rule of epistemology.
- Genuine Pramanams can never contradict one another.
- 2 instruments, 2 sources of knowledge can't contradict each other, Pratyaksha, Arthapatti, Anumana, Upamana, Anupalabdhi, Shabda.
- Each valid in its own field.
- Mahavakyam can't contradict science or Pratyaksha.

Science	Mahavakyam
 Deals with Anatma. Material field. Science can't destroy, dethrone vedantic Jnanam. 	 Deals with Atma. Spiritual field. I am ever free, eternal, all pervading consciousness. 5 capsules not threatened even in 21st century.

a) Satam Pramananam:

All Pramanams are valid, Sat, in their own fields.

Eyes	Nose	Ears	Skin	Tongue
Form	Smell	Sound	Touch	Taste

- One can't threaten or replace another one.
- No coup between Pramanam.
- Reason?

b) Binna Vishayatvat:

Each one has own field of operation, king in its own field.

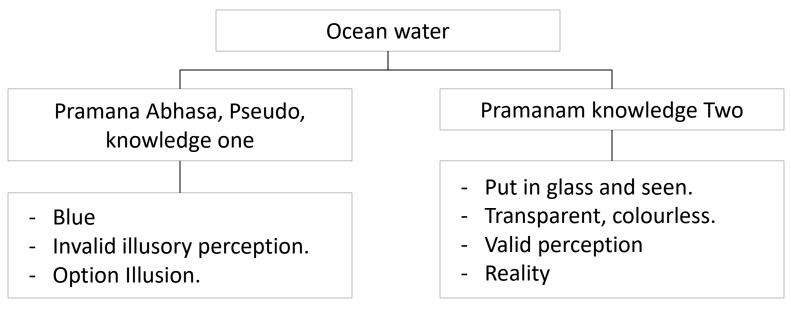
c) Srotradinam Iva:

Like ears, eyes, nose, skin, tongue have own respective fields of operation.

d) Yayoshcha Binna Vishayatvam:

• Suppose we experience a contradiction between 2 Pramanams.

Example:



- Both seen by Pratyaksha, same Pramanam.
- Pramanam contradicts.

Sureshvaracharya:

- Think properly.
- Contradiction is between 2 perceptions, both not Pramanam.
- Pramanam knocks off Pseudo Pramanam.
- Eyes are Pramanam only when conditions are appropriate, gives right knowledge.
- Otherwise it functions as Pramana Abhasa.

Example:

Twinkle twinkle little star.

- Pramana Abhasa because of distance.
- Eyes, valid source of knowledge in proximity only, when right distance maintained, book can be read.
- Sankhya gives 8 conditions for eyes to be Pramanam.
- If conditions not fulfilled, eyes will be Pramana Abhasa.
- Sat + Asat Pramanam can contradict.

Example:

Dust particle from distance can appear like smoke.

Inference:

- There is fire, by Anumanam.
- Go near, no fire.

Anumanam	Pratyaksha
SaysAgniAbhasa based on false data	- Says - No Agni.

Example:

Science disproves theories of past, Anumanam, based on incomplete Data.

Rule one:

 Knowledge inconclusive, if appropriate conditions are not there for Pramanam to function.

Rule Two:

- Sat Pramanam no contradiction.
- Contradiction always between Sat and Asat Pramanams.
- Sat Pramanam will negate Asat Pramanam.

e) Akulu Nakulo Iva:

Example:

Mongoose and Rat

Cat	Pramana
- Destroys Rat	- Destroys Pramana Abhasa

Revision – Verse 85 – Introduction:

- Sureshvaracharya negating Prasankhyana Vada who says understanding Mahavakyam should be followed by meditation.
- Meditation leads to liberation later, means of future liberation.
- Quotes as Basis :

Yoshadi Agni Vatu.

 When understanding is contrary to Pratyaksha or Anubhava Pramanam can't accept Mahavakyam as it is.

Mahavakyam	Anubava
Shabda Pramanam	Pratyaksha Pramanam

- We have to work for liberation provided by Shastra.
- How can I employ Mahavakyam appropriately to get liberation.
- Appropriate employment is Avritti of Aham Brahma Asmi.
- Powerful Argument, Sureshvaracharya refutes.
- Many think knowledge is not enough, have to meditate after understanding Vedanta.
- Verse 83, 84, 85
- No contradiction between Mahavakya and Anubhava Pramanam.

Mahavakyam	My Experience
- I am Ananda Svarupa	- Dukhitvam
- Sakshi, Atma	- Sakshi Pratyaksha Vishaya.
Vedanta:	- Mind is object of experience.
- You the Sakshi other than external and	- Anatma.
internal Anatma is Ananda Svarupa.	- All experiences deal with external or internal Anatma.
	- Sorrowful experiences deal with Anatma.
	- Vedanta does not challenge.
	- Mind reflects Ananda now + then,
	refuses to reflect other times.

No Contradiction:

Atma	Anatma
- Veda says Ananda Svarupa.	- Dukha Svarupa, Pratyaksha.

Example:

- Rose flower: Fragrance from nose can't be contradicted with colour from eyes.
- Can't say fragrance invalid because eyes experiencing rose colour.
- 2 fields accessed by 2 different means of knowledge.

Suppositional argument:

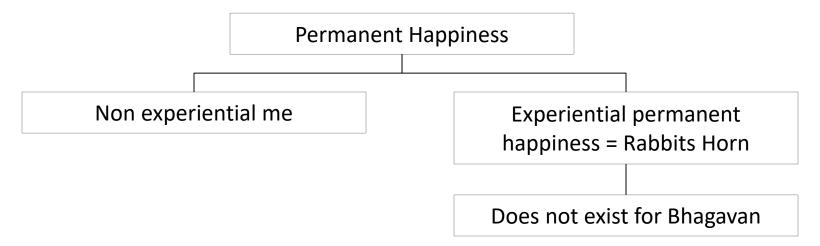
If there are 2 pramanams dealing with same object, field and there is contradiction.

Example:

See Smoke	Infer fire
PratyakshamAgni Nasti smoke is steam, dust.	- Anumanam - Agni Asti

- 2 Pramanams can't contradict.
- If contradiction, one is Pseudo Pramanam, false, invalid Pramanam.
- Pramanam and Pseudo Pramanam can contradict in which case, one will be dismissed as Pramanam.
- 2 Sat can't contradict.

- One Sat, one Asat Pramanam can contradict.
- Asat Pramanam is Pramana Abhasa.
- Based on wrong Data, conclude, Pramanam called Pseudo Pramanam.
- Shastra Pramanam says I am Ananda Svarupa.
- No other Pramanam can challenge this knowledge.
- Modern science deals with external or internal Anatma.
- I am Atma, Nitya, Ananda Svarupa is a fact.
- Moksha is claiming this fact.
- Don't have to become liberated, I don't have to get happiness, I am happiness itself.
- I want to make mind reflect happiness.
- No experience can be permanent.
- Accept impermanence of experiential happiness.



Never say I want permanent experiential happiness.

Example:

- One beggar asked king in Kerala.
- One day I want to mount Royal Elephant, wear all insignia, walk through streets, but nobody should see me.
- Unfortunate wish.
- Permanent experiential Ananda is like that.

Taittriya Upanishad:

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तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
सःवा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २॥
```

tasyaisa eva sarira atma, yah purvasya,
tasmadva etasmadvijnanamyat,
anyo'ntara atmanandamayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam,
anvayam purusavidhah, tasya priyameva sirah,
modo daksinah paksah, pramoda uttarah paksah,
ananda atma, brahma puccham pratistha,
tadapyesa sloko bhavati II 2 II

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II - V - 2]

Experiential Ananda is Vritti Svarupam, no Vritti ever permanent.

Example:

- Ice cream is fantastic is a Vritti.
- Sunrise super is a Vritti.
- Mountain is beautiful is a Vritti.
- I like this girl / boy is a Vritti.

Example:

 After experiencing superlative Pramoda, great Joy in BMW, Nissan car will become Dukham because of rising Vritti.

Example:

• After Ananda in Nirvikalpaka Samadhi, open eyes, like 1000 scorpions stinging.

f) Pratyaksham Chet:

• Like: Black crow, known through eyes, Moksha not known through Shastra, born of Pratyaksha.

g) Na Shabdam Syat:

Not within range of Shabda Pramanam.

h) Na Shabdam Chet:

• If knowledge is generated by Shabda, Mahavakyam, dealing with Atma, observer.

i) Akshayam Katham:

How can it be contradicted by Pratyaksha, because Pratyaksha can't deal with Atma.

Example:

Keno Upanishad:

न तत्र चर्चुर्गच्छति न वाग्गच्छति नो मनो न विद्यो न विजानीमो यथैतदनुशिष्या अन्यदेव तद्विदितादथो अविदितादिध इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचित्तरे ३

Na tatra caksur gacchati na vag gacchati no manah na vidmo na vijanimo yathaitad-anusisyat Anyadeva tad viditad atho aviditadadhi Iti susruma purvesam ye nastad vyacacaksire

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

No other Pramanam can deal with Atma.

j) Akshayam, Pratyaksha Syat:

- How can eyes Reveal?
- If at all 2 Pramanams are dealing with same object, contradicting each other, then it will Pratyaksha Abhasa, Pseudo Pratyaksham only.

Example:

- I saw ocean waters blue is Pratyaksha no. 2, generated knowledge of Neela Jalam.
- Put it in transparent bottle see transparent water, Pratyaksha No. 2, Varna Rahita Jalam.
- Both dealing with same Jalam, contradicting each other.
- Resolved by understanding Pratyaksha No. 1, is Pratyaksha Abhasa Pratyaksha Abhasa Bavati.

Veda also contradicts.

Katho Upanishad:

स त्वमग्निँ स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वँ श्रद्धानाय मह्मम् । स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥ १३॥

Sa tvam-agnim svargyam-adhyesi mrtyo prabruhi tam sraddadhanaya mahyam, svarga-loka amrtatvam bhajante etad dvitiyena vrne varena II 13 II

O Death! Thou knowest the fire sacrifice which leads to Heaven; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [I - I - 13]

- · Svarga is Nityam.
- Pramana Abhasa, long Nityam, not literal.

Mundak Upanishad:

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः। नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १०॥

Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah I nakasya prsthe te sukrte-'nubhutva imam lokam hina-taram va visanti II 10 II

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I - II - 10]

- Svarga Anityam.
- Pramanam

k) Agama Abhasa:

- W.r.t. Katho Upanishad, Mundak Upanishad.
- Agama Uchyate, Yatha Vakyam.

Example:

- Permanent Job Permanent Abhasa, Uchyate.
- Person / owner / company not permanent.
- Long term job, 30 years, called permanent figuratively.
- Vedanta can't contradict.
- I am liberated, does not require meditation to become liberated, practicing saying this, is Nididhyasanam.
- Vasana Kshaya, Mano Nasha not required.

Verse 86 – Introduction:

न च प्रतिज्ञा-हेतु-दृष्टान्त-न्याय इह सम्भवति। शब्दादीनां प्रत्येकं प्रमाणत्वात् अत आह।

na ca pratijñā-hetu-dṛṣṭānta-nyāya iha saṃbhavati śabdādīnāṃ pratyekaṃ pramāṇatvād ata āha

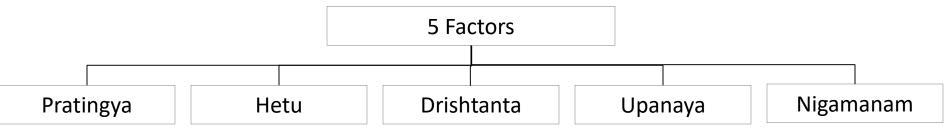
Since verbal testimony, etc., are each one of them pramanas, the inferential argument containing pratijna, hetu, and drstanta cannot be brought in here [for refuting Sruti], [or, the principle of mutual dependence applicable to pratijna, hetu, and drstanta does not apply here]. So the following is said. [Introduction – Chapter 3 – Verse 86]

- Sureshvaracharya imagines suggestion from Purva Pakshi.
- Sruti not independent Pramanam, must join Yukti (Tarqa), and Anubava to become Pramanam.
- Sruti = Gives knowledge Aham Brahma Asmi.
- Meditation = Gives Anubava of Aham Brahma Asmi.
- Anubava Rahita Shastra Jnanam is incomplete.
- Printing in Gold : Sugar is sweet, no use, put Sugar in mouth.
- Similarly, Shastram incomplete, joins Tarqa and Dhyanam to give liberation, Brahma Ananda.
- This Purva Pakshi Vedanta is most prevalent as modern Vedanta today.
- In Tarqa use several factors jointly to arrive at conclusion.

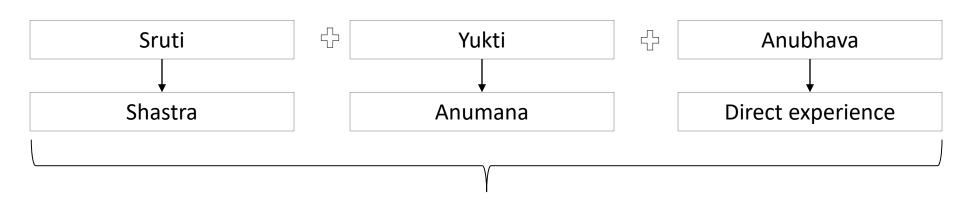
Example:

Parvataha Vanninau Dhumatvat Yat Yaga Shalavatu.

Mountain has fire	Dhumatvat	Yatha Yaga Shalayam
- Proposition	- Hetu	- Drishtanta
- Pratingya	- Reason	- Example



- Put together is Anumana.
- Similarly Brahma Atma Aikya Jnanam gained by joining.
- Shastra + Tarqa + Anubhava.



= Brahma Atma Aikya Jnanam

Therefore you have to meditate, is the topic.

a) Pratingya Hetu Drishtanta:

Nyayaya – Rule, theory, 3 together become source of knowledge.

Sureshvaracharya:

- This can't be applied here w.r.t. Shastra Jnanam.
- Why we can't say Shastra Jnanam is incomplete to get Moksha?

b) Shabdadinam Pratyayekam Pramana Pratyena Dva:

 Shastra, Pratyaksha, etc are independent Pramanam without requiring support of others.

Pratyekam:

- Each one by itself, complete, without requiring support of separate experience.
- For Moksha, other than understanding Mahavakyam, no separate experience is required.
- Very powerful thesis of Sureshvaracharya.
- No ordinary, extraordinary, mystic experience required.
- Shastram complete in itself, capable of giving liberating knowledge.
- Therefore don't require Prasankhyanam for liberation.
- Nididhyasanam, not for liberation after understanding.
- Orientation dropping is liberation.
- Shastric knowledge is complete knowledge, Pramanam.

- Shastra does not require support of Pratyaksha and Tarqa.
- They are incapable of Shastra because they are dealing with Anatma and Shastra is dealing with Atma.
- Every Anubava dealing with Anatma.
- How can Anubava support Aham Brahma Asmi Jnanam?
- Any Anubava with open eyes or closed eyes deals with external or internal Anatma.
- Experiential, Ananda comes and goes, it is Anatma, Pratibimba Ananda.
- No Anubava can deal with Atma.

Pratyadhinam Pratyekam Pramanadhinatvat - Aha:

• Therefore let it be clear that Yukti, Anubava can't join Shastra for Brahma Atma Aikya Jnanam.

Verse 86:

स्वमहिम्ना प्रमाणानि कुर्वन्त्यर्थावबोधनम्। इतरेतर-साचिव्ये प्रामाण्यं नेष्यते स्वतः॥ ८६॥

sva-mahimnā pramāṇāni kurvanty arthāvabodhanam itaretara-sācivye prāmāṇyaṃ neṣyate svataḥ

Pramanas, by their own strength, convey knowledge of their respective objects. If they depend on one another [in doing their work], the independent validity [of each pramana] is not cared for. [Chapter 3 – Verse 86]

All important, epistemological slokas.

- If significance is clearly understood, I can claim Moksha here and now, hence it has practical benefit, not intellectual gymnastics.
- Claim, I am free without reservations, otherwise eternally waiting for Moksha.
- Escapist Moksha is Videha Mukti Moksha, we will be waiting.
- It is initially said to attract student.
- After death, no birth, in old age, only death is good news.

a) Pramanani Artha Bodhakatvam Kuruvanti:

- Every Pramanam will generated knowledge in its own field only.
- Eyes Colour
- Ear Sound
- Skin Touch
- Nose Smell
- Tongue Taste
- Mahavakyam Atma Brahman.
- Don't be like Gandhari, close eyes thinking it is invalid.
- Ears can cause hallucinations as well!
- Pramanams always valid, illusion created by extraneous factors.

a) Svataf Pramanya Vada:

Every instrument gives valid knowledge without depending on any other Pramanam.

b) Pramanani Sva Mahimnaha:

• Because of its own glory, independent capacity to generate valid knowledge, without taking support of other Pramanam.

c) Kuru Vanti Artha Ava Bodhakavam:

They do generate knowledge.

d) Itara Itara Sachivye Pramanam Na Ishyate:

• If a Pramanam depends on other Pramanam for giving knowledge, what will happen.

Example:

- In old age, ears gone, have to ask someone if this is Idli? Eyes will reveal invalid Idli.
- If it requires support, eyes not Pramanam itself.
- Each Dependent Pramanam will become Apramanam, non Pramanam.

Example:

- You look beautiful with this Chain.
- Means, you look terrible without Chain.
- If Pramanam no. 1 is because of no. 2, Para Tantra Pramanam, then no. 1 will be Apramanam.

Nyaya Philosophy:

Parata Apramanya Vada Vedanta, Mimamsa:

- Svataf Pramanya Vada.
- Mandana Mishra and Shankara debated on this point.

- If Sruti is independent Pramanam and does not require Tarqa (Yukti) and Anubava (Meditation) why it is said we require Sravanam, Mananam, Nididhyasanam in Vedanta.
- How Sravanam can complete Brahma Jnanam without Anubava?

Revision: Verse 86

- Sureshvaracharya is refuting Prasankhyana Vada, Vedanta Eka Desi Philosopher.
- Gives us important insight.
- Every Pramana is valid by itself.
- Validity of Pramanam cannot depend on other Pramanam.
- Each valid in its own field of knowledge.
- Ears Sound
- Eyes Form and Colour.

Svataf Pramanya Vada:

- Accepted by Vedantin and Mimamsaka, Nyaya and Veiseshika are called Parataf Pramanya Vadis.
- One Pramanam has to be validated by reasoning in their philosophy.
- What is the problem if we accept their philosophy?
- Anvasthaha Dosha, regress infinitum no one Pramanam will be valid by itself...
- Therefore accept each Pramanam valid in its own field.

Shastra	Pratyaksha, Anumana, Others
Field of Atma	In field of Anatma

We can't prove or disproved one Pramanam with another.

Shastra:

• I am ever liberated, Atma.

Pratyaksha:

- Talks of Anatmas bondage. Therefore, no contradiction.
- Pratyaksha can't challenge or contradict other Pramanam.
- Mahavakya can't be contradicted by other Pramanam.
- Don't require Prasanknyana's meditation to get Jnanam or liberation.
- Other than understanding, grasping Mahavakyam, no addition of Prasankhyana Vritti and Avritti required.
- Mahavakyam teaching is complete.

Nididhyasanam:

 Not for knowledge or for liberation, only to drop orientation expecting liberation at a future date.

a) Viparita Bavana Nivrithyartham is Nididhyasanam.

Purva Pakshi:

Prasankhyanam meant for future knowledge, liberation.

b) Sva Mahimnani Kurvanti Avabadhanam:

- Every Pramanam valid by itself.
- Why we talk of Sruti, Yukti, Anubava as package?
- We use Yukti, Anubava, not to produce knowledge but to support knowledge given by Sruti.

Katho Upanishad:

नैषा तर्केण मितरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ । यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥९॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta II 9 II

This knowledge which thou hast obtained is not attainable by argumentation; it is easy to understand it, O dearest, when thought by a teacher who beholds no difference (between one Self and another); thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I - II - 9]

- Logic has no access to Atma Jnanam.
- Anubava deals only with Anatma and can't be used to give knowledge of Atma.
- All Anubavas are generated by Pratyaksha Pramanam, including meditation.
- They can deal with Anatma only.

Keno Upanishad:

न तत्र चचुर्गच्छति न वाग्गच्छति नो मनो न विद्यो न विजानीमो यथैतदनुशिष्या अन्यदेव तद्विदितादथो अविदितादिध इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचित्तरे ३ Na tatra caksur gacchati na vag gacchati no manah na vidmo na vijanimo yathaitad-anusisyat Anyadeva tad viditad atho aviditadadhi Iti susruma purvesam ye nastad vyacacaksire The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- Yukti and Anubava not used to generate Jnanam but to avoid Misinterpretation of the Shastra.
- All wrong interpretations taken care of by Yukti and Anubava.
- Shastra produces knowledge independently.

Example:

- Svarga is Nityam, eternal, use logic only to give new meaning to eternal.
- Svarga is long lasting.
- Svarga is Karyam, product in creation, can't be eternal.
- Use logic not to prove Svarga.

Logic:

- Is used in understanding Svarga revealed by Shastra.
- Not to Corroborate Svarga or to prove Svarga.
- Logic used to understand what is Svarga by interpreting what is Shastra.
- There is Svarga other than Bhu Loka as per Shastra Pramanam.

Logic:

- Svarga not eternal, but time bound.
- Yukti and Anubava never can prove Jivatma Paramatma Aikyam.

They are used to avoid misinterpretation of Shastra.

Example:

- Using funnel to pour liquid into a bottle from a vessel.
- Funnel can't give milk.
- Funnel used to pour milk from one bottle to another.

Veda	Veda Jnanam	Our narrow intellect
Bottle No. 1	Milk	Bottle No. 2

- Knowledge is there only in Sruti.
- Yukti and Anubava are funnel, not source of knowledge.
- They serve as funnel to pour Sruti Janya Jnanam into our intellect.
- Yukti and Anubava can never be a source of knowledge.
- Therefore using Yukti and Anubava as funnel, understand Sruti is the only source of Atma Jnanam.
- Therefore there is no contradiction between Sruti and other Pramanam.
- Therefore Prasankhyanam is not required for Jnanam or Moksha.

Verse 87 – Introduction:

न च सुखदुःखादि-सम्बन्धोऽवगत्यात्मनः

प्रत्यक्षादि-प्रमाणैः गृह्यते । येन विरोधः

प्रत्यक्षादि-प्रमाणेः उद्घाटचते । कथम् ? शृणु ।

na ca sukha-duḥkhādi-saṃbandho 'vagaty-ātmanaḥ pratyakṣādi-pramāṇair gṛhyate yena virodhaḥ pratyakṣādi-pramāṇair udbhāvyate.¹ katham. śṛṇu

The connection between the Self which is of the nature of consciousness and pleasure, pain, etc. is not comprehended by source of knowledge such as perception. If that were the case, then the question of conflict with perception and other sources of knowledge could be raised. If it is asked "Why?", then listen. [Introduction – Chapter 3 – Verse 87]

- Why are you talking about Prasankhyanam.
- There is no contradiction between :

Knowledge

- Gained through Sravanam
- Knowledge I am Ananda Svarupa.
- Shastra Jnanam
- Atma Jnanam

- My experience, Anubava.
- I am miserable.
- Anatma Jnanam related to Body / Mind / World.

a) Yena:

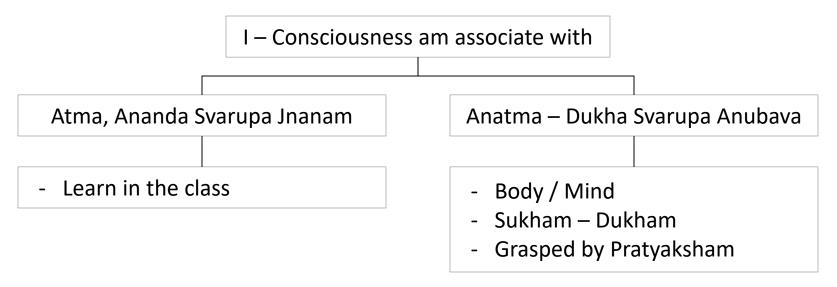
You say, long meditation is required.

b) Pratyakshadhi Pramanaihi Virodha Utgatyate:

- Because there is contradiction between Anubava and Shastra Pramanam.
- Utgatyate you are raising problem of contradiction to support Prasankhya Vada.

c) Pratyakshadi Pramanaihi Sukha Dukhadhi Sambanda Grihyate:

Through Anubava Pramanam you are experiencing association with pleasure and pain.



d) Atmanaha:

- Pleasure and pain is for your self, you complain.
- We say :

I only know my problem.

Therefore there is contradiction requiring long meditation.

e) Na Cha:

- This is not correct.
- Why?

Jnanam from Sruti	After putting Chapal
 About Atma Mind is not me or mine. It is object of consciousness, miserable. 	- You drop to level of body, mind.

- No contradiction, I am independently existing Atma, pure Ananda Chaitanyam.
- I commit mistake, instead of saying, mind is miserable I challenge Shastra.
- Correct Mistake :

Mind is miserable, I Atma am Ananda Svarupa.

- By Prasankhyanam, mind and Atma cannot be made otherwise.
- Understand nature of Atma and mind properly and claim Atma is Ananda Svarupa, even when mind is miserable.
- If not, understood you will wait eternally for permanent mental happiness.
- Mind is fluctuating instrument with unknown and uncontrollable factors.
- Understand Mithyatvam of mind clearly, use mind only for limited purpose of knowing I am not the Mithya mind.

- Otherwise, you will sit in eternal Prasankhyanam.
- Na Cha, no contradiction, may you understand.

f) Katham:

How?

g) Srunu:

Listen carefully.

Verse 87:

दुःखितावगतिश्चेत् स्यात् न प्रमीयेत सात्मवत्। कर्मण्येव प्रमा न्याय्या न तु कर्तर्योपे क्वचित्॥ ८७॥ duḥkhitāvagatau¹ cet syān na pramīyeta sātma-vat karmaṇy eva pramā nyāyyā na tu kartary api kvacit

If misery, etc. are inherent in the Self, they cannot be known in the same way as the Self cannot be known. It is proper to speak of knowledge of the subject. [Chapter 3 – Verse 87]

- How Anubava Pramanam of misery is dealing with objective mind only?
- It does not deal with Atma.
- Anubava reveals Dukham of Anatma, objective mind, not Dukham of Atma.
- If Atma had Dukham it would never be objectified by you.

a) Avagatehe Dukhitahe Syat Chet:

 Avagatehe – For Atma, I, Consciousness principle, Avagatehe, if Dukham had been there, if Sadness had belonged to me the Atma, if I am sorrowful.

b) Avagatyat Na Pramiyetna:

- That sorrow of Atma would not have been experienced by me.
- If sorrow were my property, conditional clause, Dukham would not have been experienced as an object, as temporary object, because sorrow comes and goes.
- Therefore, sorrow belongs to object called Mind which is subject to varieties of emotions.

c) Na Pramiyeta:

Would not have been experienced.

d) Sa Dukhita Atmavatu:

- Sorrow would not have been experienced, like Atma is never experienced.
- Atma not objectifiable.
- Atmas misery would not have been objectified if Atma had misery as its property.
- Sruti Sara Samuddaranam has elaborate discussion on this topic.
- Just as Atma is not objectifiable, Atmas sorrow also would not have been objectifiable, if Atma had sorrow as its property, but it is not its property, but is experienced.
- Therefore it is property of mind only.
- Vedanta is enquiring into what is my property.
- Is sorrow my property or not is discussion here.
- Therefore, we can boldly say, I am never sorrowful at anytime.
- Mind has problem, want to handle sorrow of mind, Anatma, I want to improve them, we have to go from Jnana Khanda to Karma Khanda.

- Deal with mind in Karma Khanda through Karma Khanda, Anatma can be refined.
- No permanent cure, body will be improve, thereafter again problem will come.
- If Anatma reformation is aim, go to Karma Khanda.
- Person comes to Vedanta when he knows body, mind has no permanent perfection.
- When I am tired, do Pariksha Lokan...

Mundak Upanishad:

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I - II - 12]

Vedanta:

- Enough of reforming Body / Mind.
- Use Body / Mind for limited purpose of knowing, I am not Mithya Body, mind.
- Na Pramiyeta, it would never have been experienced.
- See Dukhita Atmavatu.

e) Pramanyamya:

• Generates only knowledge.

f) Karmani eva:

• Here Karma is object not action but Anatma, w.r.t. object only.

g) Naiyayat :

Logically.

h) Natu Kartari Api Kwachitu:

- They can never generate knowledge w.r.t. Karta I.
- Kartari I = Atma.

i) Anubava, Pratyakshadhi Pramana:

- Can never generate knowledge regarding Atma.
- That is why ultimate aim of life: Claiming perfection from stand point of real nature and from Anatma standpoint maintaining with reasonably good functioning condition and enjoying it as it is.
- Accept Anatma and enjoy as Drama, functioning in Anatma, without expecting perfection in Anatma.
- Inspite of imperfection, Anatma can do wonderful things, body can do wonderful things.
- Can attend class.
- Best benefit of Anatma is, it helps me claim I am the Atma.

Kaivalya Upanishad:

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19|| In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Atma required imperfect Anatma to claim glory.
- With dilapidated dying body, let me with its help claim I am Adhishtanam Brahma untouched by old body.
- Atma Jnanam Natu Kartari Kuruvantu.
- Anubava Pramanam can't contradict fact of Atmas freedom.

Verse 88 – Introduction:

अभ्युपगमेऽपि च प्रसङ्ख्यान-शतेनापि नैव त्वं सम्भावित-दोषात् मुच्यते । अत आह । abhyupagame 'pi ca prasamkhyāna-śatenāpi naiva tvam sambhāvita-doṣān mucyase. ata āha

And even if it be admitted [that the Self is connected with pain, etc.] you will not be free from the defects that would arise even by a hundred meditations. So the following is said. [Introduction – Chapter 03 – Verse 88]

- Sureshvaracharya changes direction of discussion.
- Till now, no Pramanam can contradict fact I am free.
- I am free is fact and complete knowledge, no Prasankhyanam required.
- How to improve knowledge, no freer, freest Atma.
- No improvement in knowledge through Prasankhyanam.
- No experience can contradict my claim I am free, Moksha my nature, Svarupa.

New Direction now:

- Abyupethya Vada suppositional argument.
- Temporarily agree with Purva Pakshi.
- Assume Anubava Pratyaksha Pramanam dealing with I Atma, real I is a fact, I Atma am miserable.

Previously	New
- Anatma is miserable	- Atma is miserable.

- Can you permanently cure Atmas misery by Prasankhyanam?
- Atma different from Body, Mind, sense organs, also Samsari.
- Will I get Moksha through Prasankhyanam?
- Extraordinary knowledge reveals fact I am Samsari.
- If Prasankhyanam is meant for Jnanam and Moksha, how can it remove Samsara situation?
- Then, let us not work for Moksha, class useless, eat curd Vadai and enjoy materialistic pursuit, life is fleeting.
- Have many sources of temporary pleasures.
- Pratyaksha Pramanam reveals I am Samsari, meditation will not solve problem.
- Our Argument with Visishta Advaitin :

If I am Samsari, going to Vaikunta can't solve problem.

- Fact can't be changed.
- In Vaikunta will be jealous of others, sitting near God.
- If I am finite, miserable by nature, any amount of Sadhana can't change it.

Vedanta:

- Fact: I am Ananda Svarupa which is reflected in the mind, now and then.
- Instead of getting attached to reflected pleasure, claim original Ananda.

- Enjoy reflected pleasure but get attached to original Ananda, not reflected Ananda.
- Original Ananda matter to understand and claimed as Aham Brahma Asmi not experience.

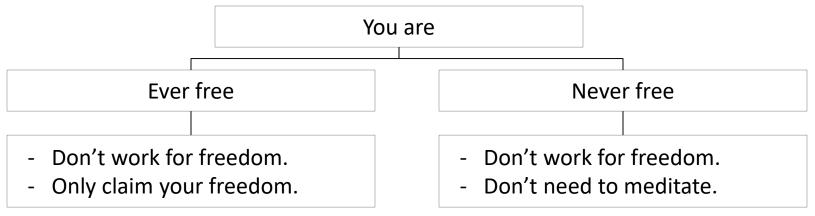
a) Abyugame Api:

• Even if it is accepted as a fact, now I am Samsari.

b) Prasankhyana Shatena Api:

With 1000's of meditation sessions.

Essence of Vedanta:



Prasankhyana Shatena Api – Naiva Tvam Muchyase:

You will never be free.

Sambavati Dosha:

Surshvaracharya addresses

Purva Pakshi:

- You will never be free from Dosha.
- If my Jnanam can't give liberation, your Prasankhyanam also can't give liberation.

• If understanding Mahavakyam can't claim I am free, by 100's of hours of meditation, you can't get liberation.

c) Ataha - Aha:

Therefore author says.

Verse 88: Important Sloka

प्रमाणबद्धमूलत्वाद्-दुःखित्वं केन वार्यते । अग्न्युष्णवन्निवृत्तिश्चेत् नेरात्म्यं ह्येति सोगतम् ॥ ८८ ॥

pramāṇa-baddha-mūlatvād duḥkhitvaṃ kena vāryate agny-uṣṇa-van nivṛttiś cen nairātmyaṃ hy eti saugatam

If the suffering nature of the Self is supported by a Pramana, how could it be removed like the heat of fire? If it could be removed, it would, indeed, be the extinction of the Self as in buddhism. [Chapter 3 – Verse 88]

Nididhyasanam

Practicing to say I am ever free.

Right

- Not expect new event or knowledge making me free.
- Remove false expectation, event in Anatma.
- Siddha Moksha.

- Prasankhyanam

- Expect Moksha, knowledge.
- Anatma events can never make me free.
- Any change in Anatma is temporary modification, not liberation

Wrong

- Sadhya Moksha

• Upadesa Sahasri – Chapter 18 – Elaborate discussion.

Verse 88 – Revision:

- Sureshvaracharya negating Prasankhyana Vadi.
- Knowledge gained through Mahavakya Vichara not sufficient to give liberation.
- Sravana Janya Jnanam not sufficient to give liberation.

Purva Pakshi:

- Meditation generates higher Sakshatkara knowledge which gives liberation.
- Knowledge is contradicting Pratyaksha Anubava.
- Pratyaksha Pramana Virodha.

Vedanta	My Anubava
I am Ananda Svarupa	Aham Dukha Svarupam

• There is a contradiction.

Purva Pakshi:

Hence only meditation will produce new knowledge which will give liberation.

Answers in 2 stages

1st

- There can be no contradiction.
- Sruti deals with Atma,
 Pratyaksha deals with Anatma closer mind or farther away body and universe.
- Sakshi Pratyaksham deals with mind.
- As fields different, no scope for contradiction.
- Prasankhyanam can't be logically established.
- Anubava doesn't and can't deal with Anatma.

2nd

- Problem of Anirmoksha Prasanga if you accept Purva Pakshi view.
- Pratiksham: Aham Dukhi
- Shastra: Ananda
- It can't still give liberation because after Prasankhyanam also how to deal Dukha Svarupam of Pratyaksham.
- Fact can't be negated by any method.

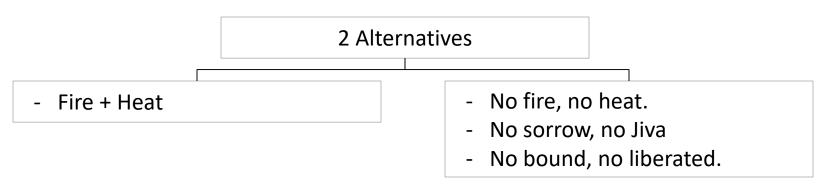
Pramana Badda Moolatvat:

- Because Dukhitvam is established by Pratyaksha Pramana Svarupam.
- According to you sorrow is the intrinsic nature of Atma.

Kena Waryate:

Sorrow can't be negated by what method.

- Kena Margena, Prakarena.
- By what method can we negate, eliminate sorrow of Atma? Not question but answer.
- By no means Bagawan can remove nature of a thing.
- Prakrite Anyatha Bavaha Na Anyatha Katham Chitu Bavishyati.
- Intrinsic nature of a thing can't be changed, no Moksha possible.
- Anirmoksha Dosha will come with Prasankyanam.
- Kena Badyate How can sorrow be eliminated.
- Agni Ushnavatu Heat of fire can't be negated by any means.
- Similarly sorrow of Jiva if essential nature, it will never go by any amount of meditation.
- When fire goes, heat goes.
- No condition when fire alone is there without heat.
- No condition where Anatma alone is experienced or Atma alone is experienced.



- Prasankhyanam leads to destruction of Jiva.
- b) Nairatmayam, state of absence of Atma.
 - Niratma Bava = Atma Abava.
 - Vedanta will become Bandha Darshanam Nihilism, Shunyavada.

c) Agni Nirvittu Uttishchet:

• If sorrow disappears through Prasankhyanam, Jiva will disappear, as sorrow is essential nature of Jiva according to Purva Pakshi.

d) Agni Ushnavatu Nairathmayam Hyeti:

- It will end up in Nihilism, Shunyavada, Atma Abava.
- I wanted liberation, meditated and I disappeared.

Example:

- Remove head to solve headache.
- What is Shunya Vada?

e) Sangatam:

- Name of Buddha, Bauda Matam, not appropriate.
- Prasankhyana Vadi is Astika, can't become Nastika.
- Hyeti ends up.
- Therefore Prasankhyanam not accepted.

Verse 89 – Introduction & Verse 89:

अथ मतम्।

निराकुर्यात् प्रसङ्ख्यानं दुःखित्वं चेत् स्वनुष्ठितम्। प्रत्यक्षादिविरुद्धत्वात् कथमुत्पाद्येत् प्रमाम्॥ ८९॥ atha matam

nirākuryāt prasaṃkhyānaṃ duḥkhitvaṃ cet svanuṣṭhitam pratyakṣādi-viruddhatvāt katham utpādayet pramām

Then there is another view. [Introduction]

If it be said that well-performed meditation can remove the suffering nature [of the Self], how could it give rise to valid knowledge, since what it conveys is opposed to perception and other sources of knowledge? [Chapter 3 – Verse 89]

Introduction:

Atha Matam:

Suppose you agree as follows.

Sureshvaracharya to Purva Pakshi:

Verse 89:

- If sorrow is our nature, ends up in Shunya Vadi.
- But if you say, by long meditation, person generates Joy as result of meditation, becomes cheerful, happy, can you call it Moksha Liberation?
- Essentially miserable, smiling now, temporary covering of happiness, smeared perfume without bathing.
- Body not Suganda Svarupam.

Example:

- Go to club, temporary solution for restlessness.
- Can't avoid Pramana Virodha.
- If Dukham is my nature, Pratyaksha reveals Dukham, Shastra Sukham, contradiction can't be solved by temporary Prasankhyanam, meditation.

a) Prasankhyana Nirakuryat:

- By Prasankhyanam if person becomes happier.
- Example: In meditation, straighten body and keeping a pleasant smile, inside boiling, artificial airhostess smile or salesman smile with denture teeth.
- Meditation can suppress Dukham. If sorrow goes, Shunya Vada, if sorrow suppressed it is artificial cosmetic change.

b) Su Anushtitam:

• By practice of intense meditation.

c) Prasankhyanam Dukham Nirakuryat:

Prasankhyanam	Dukham	Nirakuryat
Meditation	Sorrow	Eliminates

Suppose meditation suppresses sorrow.

d) Chet:

For Argument sake, then what is the problem?

e) Pratyakshadhi Virudatvat:

- Contradiction with Pratyakdhi Pramana will continue.
- Revealation of Pratyaksha, sorrow, original nature will continue, but only suppression for sometime.
- Prasankhyana Virodha will continue.
- Pratyakshadhi Virudatvat.
- Body will smell inspite of perfumes, covering it up.

f) Katham Utpadayet Prama:

- How can Prama generate a new knowledge.
- Intelligent question.

Previously:

• Prasankhyanam can't generate new knowledge because of Prasankhyana Virodha.

Now:

- If Sravanam can't produce liberating knowledge, how can prasankhyanam generate liberating knowledge because Pratyaksha Virodha will continue because Dukham is my essential nature.
- Prasankhyanam only manages to suppress or forget my sorrow.
- Whether I understand or not, for one hour forget family worries in class.
- If Sravanam can't give liberating knowledge, Prasankhyanam can't give liberating knowledge, because Pratyaksha Virodha will continue.
- Prasankhyanam will not solve problem if sorrow is your essential nature.

Verse 90 – 91 – Introduction:

ननु — "प्रसङ्ख्यानं नाम तत्त्वमस्यादि-शब्दार्थान्वय-व्यतिरेक-युक्तिविषय-बुद्धयाम्रेडनम् अभिधीयते । तच्च अनुष्ठीयमानं प्रमिति-वर्धनया परिपूर्णां प्रमितिं जनयति, न पुनः ऐकाग्रयवर्धनयेति । यथाऽशेषाशुचिनीडे स्त्रीकुणपे कामिनीति निर्वस्तुकः पुरुष-आयासमात्र-जनितः प्रत्ययः इति ।" तन्न । यतः ।

nanu prasamkhyānam nāma tat-tvam-asy-ādiśabdārthānvaya-vyatireka-yukti-viṣayabuddhyāmreḍanam abhidhīyate taccānuṣṭhīyamānam pramiti-vardhanayā paripūrṇām pramitim janayati na punar aikāgrya-vardhanayeti. yathā 'śeṣāśuci-niḍe strī-kuṇape kāminīti nirvastukaḥ puruṣāyāsa-mātrajanitaḥ pratyaya iti. tan na. yataḥ

It may be argued: "It is said that meditation is the repeated application of the mind to the idea which is conveyed by sentences such as "That thou art" and which has been made intelligible by the reasoning of anvaya-vyatireka. When it is practised, it produces complete knowledge by strengthening valid cognition, and not by increasing the concentration of the mind. It is not like the imaginary notion of a man - the notion that the corpse of a woman full of filth is a lovely woman - which arises because of his own mental excreation." This cannot be accepted, for: [Introduction – Chapter 3 – Verse 90, 91]

Prasankhyana Vadi continues argument.

Vishaya Vritti Abhyasa

Pramana Vritti — Avritti Abhyasa

- Entangles person, leads to conditioning of mind.

- Gives extraordinary knowledge for liberation.

- Shabda Pramana Mahavakyam meditation.

I) Vishaya Vritti Abhasa:

• Meditation on object, person, Vritti – Avritti, repeatedly thinking of that person, thing.

Pramana Vritti Abhasa

- More focus, concentration, intensifies on repeated things, thought gets additional power.
- Brings attachment towards objects, person.

Gita:

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्कोधोऽभिजायते ॥ २-६२॥ dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmāt krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- 1st: Deliberately think.
- 2nd: Easily think
- 3rd: Thought occupies mind without deliberate effort.
- 4th: Person, object refuses to vacate your mind, called obsession.
- Because of constant habit, association objective perception will become subjective, Ishvara Srishti becomes Jiva Srishti.
- Begin to have Shobhana Adhyasa, see nonexistent virtues, see beauty where nonexistent.
- Jiva Srishti happens because of conditioning of mind.
- Not fact but brain washing leads to mental projection.
- It is one of the consequence.

II) Pramana Vritti Abhyasa:

- Meditate on object through relevant Pramanam.
- Pramana Vritti repeated will give particular grade of knowledge.
- After repeating, knowledge intensified, have higher better quality.
- Jnanam converted into Sakshat kara, of superior quality.

- Inferior quality knowledge through Pramana Vritti gets converted to superior quality knowledge.
- In the class book knowledge, after repetition Mano Chitta Ahamkara Naham, knowledge becomes finer, has higher power to liberate.

Nirvana Shatkam:

मनोबुद्धाहङ्कारचित्तानि नाहं न च श्रोत्रजिहे न च ग्राणनेत्रे। न च व्योमभूमिः न तेजो न वायुः चिदानन्दरूपः शिवोऽहं शिवोऽहम्॥१

Mano Buddhi Ahankara Chitta Ninaham Nacha Shrotra Jihve Na Cha Ghrana Netre Nacha Vyoma Bhoomir Na Tejo Na Vayu Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. | |1||

- My Prasankhyanam not Vishaya Vritti Ahbyasa leading to conditioning or brainwashing.
- It is Pramana Vritti Abhyasa leading to extraordinary mystic knowledge, experience.
- In meditation, engage Vritti in silent mind, when Vritti Abhyasa takes place, it gives extraordinary knowledge.
- 1st meditation is attachment to house, gold ring, pen, has additional value, Shobhana Adhyasa, conditioning.
- Here it is Sakshatkara, mystic experience which produces liberation.
- Now bound, Samsari, later Moksha.

a) Nanu:

- Raising objection to Sureshvaracharya.
- Purva Pakshi Defining Prasankhyanam.

b) Prasankhyanam Nama Abhidhiyate:

Prasankhyanam is defined as follows :

c) Buddhi Amredanam:

Thought repetition, Avritti, Abhyasa, Aham Brahma Asmi.

d) Tat Tvam Asi Shabda Artha:

- Meaning of Mahavakya repeated, not words.
- Sorrowful Jivatma is essentially Paramatma.
- With meaning of Aikyam, also seeing logical reasoning of Anvaya Vyatireka.
- Amredanam: Is process of seeing meaning repeatedly.
- Understanding meaning in Sravanam is not liberating knowledge but only book knowledge.
- Come to Prasankhyanam.
- What will it do?

e) Tatcha:

This meditation is not Gita Chapter 2 – Verse 62.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्सञ्जायते कामः कामात्कोधोऽभिजायते ॥ २-६२॥ dhyāyatō viṣayān puṁsaḥ saṅgastēṣūpajāyatē | saṅgāt sañjāyatē kāmaḥ kāmāt krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

• It is Mahavakya Avritti – "Aham Brahma Asmi", repetition for years.

f) Pramithi Vardanya:

- Gradually, increases degree, intensity of knowledge of Atma.
- Extraordinary, enlightenment, realisation, mystic experience.
- Every meditation, adds fineness to knowledge, extra coating.

g) Paripurnam Pramithim Janyati:

- It will alone become, zenith, silent explotion of enlightenment, realisation.
- Purva Pakshi: Rules out Vishaya Vritti Abhyasa as a conditioning process which leads to subjective projection.

h) Punaha Aikagyam Vardana Yeti - Na:

• Intensified concentration through Prasankhyanam alone gives liberation.

i) Yatha:

Example for conditioning of mind.

j) Stree Krunape Asesha Ashuchi Nide:

Female body is repository of Malam, Varchasam, dirt and foul smell.

k) Kamini Iti Pratyaya:

- It is an attractive person, endearing object is Shobhana Adhyasa, superimposition caused by attachment.
- This is example of Dhyayato Vishayam Pumsaha.
- Girl becomes Devata, mental conditioning, mental projection, Shobhana Adhyasa, not fact but Jiva Srishti.

I) Purusha Ayasa Janitaha Matraha:

- Born out of repeated thinking effort, Vritti, mental projection, false notion.
- Our meditation is not Brain washing, our meditation is Pramana Vritti Abhyasa, Generates mystic experience, Moksha.

m) Itichet Tatu Na:

• If you argue like this.

n) Nirvastutataha:

- Which is false, nonfactual, what I see in my mind is conditioning, mental projection.
- Nididhyasanam different from Prasankhyanam.
- We are not improving knowledge but getting out of orientation of Δ format.
- Understanding remains same, impact more because of receding of orientation.
- No improvement in knowledge.

Revision:

Verse 90 – Introduction:

Sureshvaracharya refutes Prasankhyana Vadi.

I) Purva Pakshi:

There is contradiction between Sravanam and Pratyaksha Anubava.

Sureshvaracharya:

Sravanam	Anubava
Deals with Atma	Deals with Anatma

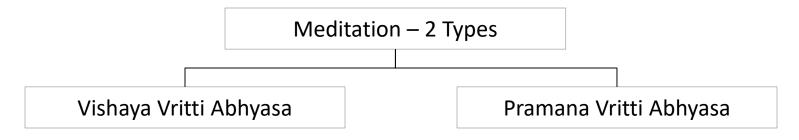
Subject matter different, hence no contradiction.

II) Abyupethya Vada:

- Suppositional argument.
- When Mahavakya repeated, it can't also remove contradiction.

Purva Pakshi:

• Mahavakya Abhyasa is capable of producing extraordinary mystic knowledge.



Vishaya Vritti Abhyasa:

Gita:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्सञ्जायते कामः कामात्कोधोऽभिजायते ॥ २-६२॥ dhyāyatō viṣayān puṁsaḥ saṅgastēṣūpajāyatē | saṅgāt sañjāyatē kāmaḥ kāmāt krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Go on dwelling on object or person.
- Develop attachment.
- See Virtues on person which is not there.
- Vishaya Vritti Abhyasa leads to brain washing, conditioning, leading to mental projection and hallucinations.
- Kalpana taking place.
- Going farther away from fact by Vishaya Vritti Abhyasa.
- Vishaya Vritti Abhyasa misleads a person.
- Prasankhyanam is talking about Mahavakya Vritti Abhyasa.

Sureshvaracharya gives 2 Answers:

- I) Extraordinary knowledge can't remove contradiction with Pratyaksha.
 - What is established through Pramanam can't be altered, can't resolve contradiction.

2nd Answer:

Verse 90:

अभ्यासोपचयाद्-बुद्धेः यत् स्यादेकाग्रयमेव तत्। न हि प्रमाणान्यभ्यासात् कुर्वन्त्यर्थावबोधनम्॥ ९०॥ abhyāsopacayād buddher yat syād aikāgryam eva tat na hi pramāṇāny abhyāsāt kurvanty arthāvabodhanam

From the accumulation of repletion, what takes place is the concentration of mind. Indeed, pramanas do not reveal their objects as a result of repletion. [Chapter 3 – Verse 90]

Repetition of thought can't produce extraordinary knowledge.

Example:

- See white flower again again in the mind, the whiteness is not increased, decreased.
- No refinement in nature of colour of flower by repeatition.
- By Nididhyasanam, my ability to get liberated does not increase no does it give more focus Dharana, Dhyana, Samadhi.
- When I withdraw mind from world and look at one object inside, all thoughts converge into one object.
- Convergence can't improve or produce knowledge.

c) Pramithi Jnana Utpatti, Jnana Vriddihi:

Production of knowledge can't take place, can only converge.

d) Abhyasa Upachaya Yatu Syat Aikyakgrayam

e) Nahi Pramanam Abyasat Artha Bodhanam Kuruvanti:

- All very important.
- Demystification of meditation.
- Any Pramanam Pratyaksha, Anumanam, Upamanam, Artha Patti by Abhyasa can't improve knowledge.

Example:

Parvataha Vannivat Dhumavat.

• Vanni Jnanam can't be increased by Pramana repetition.

f) Pramana Abhyasat Artha Avabodhanam Na Kuruvanti:

 By repetition can produce or improve knowledge of any Pramanam or convert Paroksha into Aparoksha Jnanam.

Example:

- Repeating Gangotri is a beautiful place will not convert Shabda Pramanam, Paroksha Jnanam into direct experience by Pratyaksha, Aparoksha Jnanam.
- Pramanam must be changed to convert Paroksha into Aparoksha Jnanam.

Book	Pratyaksham
Shabda, Paroksha Jnanam	Get Aparoksha Jnanam

• Repetition can help in removing Viparita Bavana, Habitual Δ format mindset.

g) Pramanani Abhyasa:

- By repetition, does not generate new knowledge.
- Knowledge possible only in Sravanam.
- Atma Jnanam not available for any other Pramanam except Shabda Pramanam.
- Sravana Janya Jnanam itself is Aparoksha Jnanam.

Verse 91:

अभ्यासोपचिता कृत्स्नं भावना चेन्निवर्तयेत्। नैकान्तिकी निवृत्तिः स्यात् भावनाजं हि तत्फलम्॥ ९१॥

abhyāsopacitā kṛtsnaṃ bhāvanā cen nivartayet naikāntikī nivṛttis syād bhāvanā-jaṃ hi tat-phalam

If it be said that meditation based on the accumulation of repetition removes all entire bondage, we reply that it cannot be the final removal, because it is the result produced by meditation. [Chapter 3 – Verse 91]

Purva Pakshi:

• I accept Mahavakyam repetition does not produce or improve knowledge but it can refine mind.

- Emotional disturbances give trouble and they come down by repetition.
- Example: Threadmill running exercise reduces fat, gives physical health.
- Meditation, removes problems, mind gets health to realise I am Ananda Svarupa.
- Miserable mind converted to Joyful bubbling mind.
- Gloomy mind converted to blooming mind, I discover Ananda.

a) Adhyasa Upachita Bavana:

- Bavana is Mahavakya Samskara, impression, gets stronger on repetition.
- Ant runs on rock repeatedly, rock gets polished.
- Aham Brahma Asmi Samskara, Bavana gets built up on repetition.
- Upachita means intensified, Chi Dhatu, caused by Punaha Punaha Avritti.
- I understand they can't produce Jnanam, can't improve Jnanam but can refine mind, eliminate sorrow from mind, flush out.

b) Kritsnam Dukham:

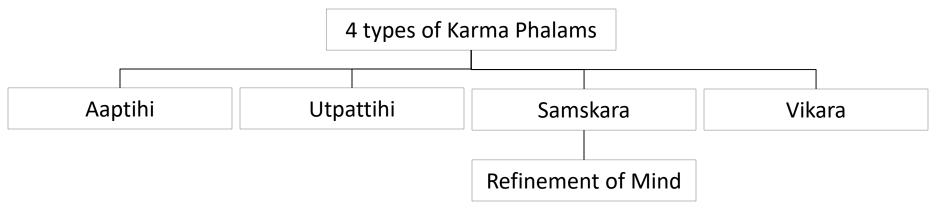
Resolves all sorrows of mind completely.

c) Nivartayet :

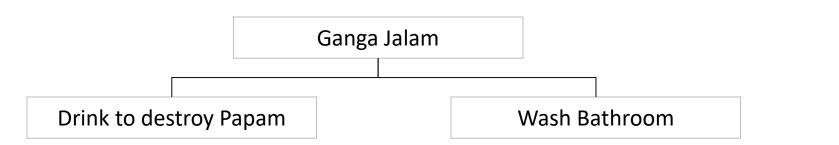
- Eliminates.
- In the end, I can say, I am happiness, have eliminated all sorrow.

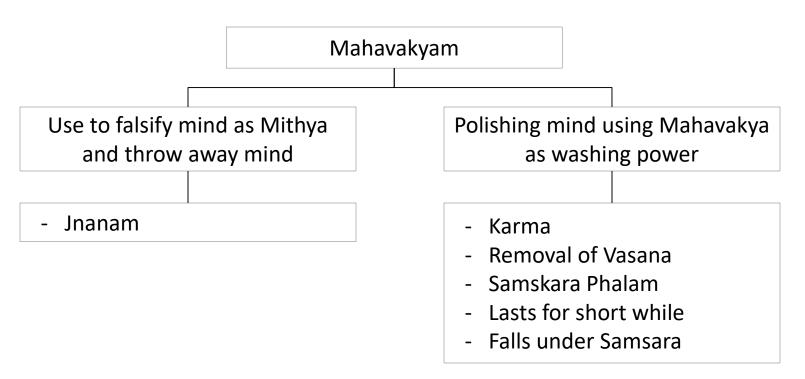
Sureshvaracharya:

- Once Abhyasa does not produce knowledge or improves knowledge that Abhyasa come under Karma.
- Meditation you are practicing has nothing to do with operation of a Pramanam.
- It is Upasana Karma.
- Mind = Anatma, polishing mind is Karma Phalam, Samskara Phalam.



Mahavakyam can be used in 2 ways like Ganga Jalam.





Mandukya Upanishad:

• Upa Ashrito Dharmaha Brahmani Vartate, Prag Utpattam Raje... Tamasau Kripanaha.

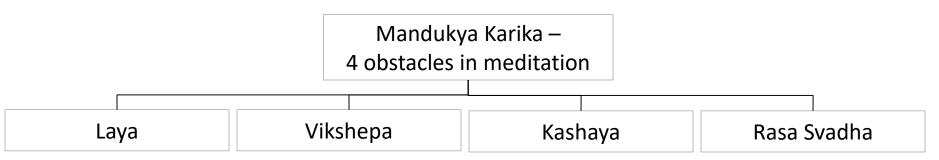
Gaudapadacharya:

- One who expects Moksha through Upasana is an Unfortunate person.
- Trying to refine Mithya mind to get happiness in future is a misconception in the mind.
- We think condition of mind is my condition, this notion removal is aim of Mahavakyam.
- Instead of that, we are using Mahavakya to polish the mind, refine, improve the false mind.

- We are not understanding Mahavakya because Chitta Shuddhi is not there.
- Go back to Karma Yoga, Upasana Yoga.
- Don't use Mahavakya for karma and Upasana and wait for mystic experience to give Jnanam.
- We sit in Samadhi for some other knowledge after throwing away Mahavakyam.
- Happiness in meditation is Anityam.
- Can't use Mahavakyam repetition to refine the mind.
- Mahavakyam should be repeated to falsify the mind and to remove the habit of looking at mind as real.
- 1st Step: Discover mind, Vrittis, functions.
- 2nd Step: Falsify mind as real.
- 3rd Step: Discover ever free nature.

d) Bavatmajam Hi Tat Phalam:

Refinement of mind and mental happiness through meditation is Pratibimba Ananda,
 Anandamaya Kosha, resultant Joy, born out of Samskara Karma.



Joy that comes in meditation is Satvic Joy, forget family problems, quieten mind, Satvic
 Vritti generated, Janya Ananda, temporary, not Atma Nitya Ananda.

e) Bavajam:

Is Dukha Nivritti freedom from sorrow attained through meditation Nityam?

f) Samskara Rupa Karma Phalam Ekantiki Syat:

- Aikantiki = Nitya, permanent.
- It is not Dukha Nivritti for good, only Palliative medicine.
- Curative medicine, permanent cure is Mano Mithyatva Nishchaya alone.
- You take mind as real and keep on washing mind with Mahavakya sand paper.
- Nivritti Ekantika Nityam Na Syat.

g) Dukha Nivritti Anityat, Karma Phalatvat Ghatavatu:

- Prasankhyanam = Karma.
- No permanent Joy at end of meditation.

Verse 92 – Introduction and Verse 92:

अपि चाह।

दुःख्यस्मीत्यपि चेद्ध्वस्ता कल्पकोटग्रुपबृंहिता। स्वल्पीयोऽभ्यासजा स्थास्न्वी भावनेत्यत्र का प्रमा॥ ९२॥ api cāha

duḥkhy asmity api ced dhvastā kalpa-koṭy-upabṛṃhitā svalpīyo 'bhyāsa-jā sthāsnvī bhāvanety atra kā pramā

Moreover, the following has to be said. [Introduction]

If the notion of "I am a sufferer" accumulated during crores of aeons can be destroyed by meditation, what is the proof that the [contrary] conviction arising from meditation performed for a while be permanent? [Chapter 3 – Verse 92]

Conclusion of verses 90 + 91:

- If meditation removes sorrow because of intensification Samskara, I am Ananda, I am Ananda thought, if Dukha Nivritti takes place, it is temporary.
- Our orientation is powerful.
- We have to remove notion, I am Dukhi Samsari.
- It is a thought, Bavana, formed from beginningless time.
- I have maintained notion, I am Dukhi because of ignorance.
- Anaadi Avidya Vasanaya Samskara.
- I have entertained thought I am Jiva, Samsari, I am Dukhi.
- It is infinitely powerful because I have practiced it throughout current Janma of 62 years and in previous Janmas.

- I have practiced I am Sukhi, for few hours in Meditation.
- I am relying on using Mahavakya for cleaning up Vasanas and not for falsifying Vasanas as unreal.
- Vedanta class also used to condition mind and forget on going home.
- Don't convert class into Samskara cleaning process and look for Videha Mukti.
- Neither improvement of mind or future removal of mind is aim of vedanta.
- Let mind be falsified here and now, I have nothing to do with the mind.
- Use it as trustee, it is Bhagavans mind, keep it healthy as possible, like gross body.
- Don't take mental condition to judge self status.
- We are using Vedanta as Sandpaper and suffering Samsara.
- Prasankhyana Vadi is Abusing Mahavakya as Sandpaper instead of understanding message of Mahavakyam.
- a) Dukhi Asmi iti Vasana = Samsari.

b) Kalpakoti Upagrivyita:

- Thought has been practiced in crores of Kalpas not Janmas.
- One Kalpa = One life of Brahmaji.
- 2000 Chatur Yugas = 1 day of Brahmaji.
- 100 years = One Kalpa.
- In crores of Janmas, I have practiced Aham Samsari Asmi and it has become very powerful.

c) Dukhi Asmiti Vasana, Bavana Dvasta Chet:

- Suppose this Samskara can be eliminated.
- If Dukhi Vasana can go away by Sukhi Vasana.
- How can Sukhi Vasana remain permanent.
- That will also go away.
- Sukhi Vasana Anityam, Dukhi Vasanatvat.
- Replacing one Vasana by another Vasana will not solve the problem because every Vasana is Karma Janyam, perishable.

d) Dvasta Chet:

If Dukhi Vasana goes, Sukhi Vasana will also go.

e) Sukhi Bavana:

Aham Brahma Asmi iti Bavana Abhyasaha – generated by long Prasankhyanam.

f) Svalpiyaha:

- Much shorter claimed compared to Dukhi Vasana.
- Limited time practiced.
- Shorter Sukhi Vasanas Developed.
- Forget Moksha by eradicating of Vasanas.
- Liberation never.

g) Stasnvi Iti Ka Prama Kaha Vishwasa:

- Shorter Abhyasa born out of Prasankhyanam.
- How can it be permanent.
- How can you believe that Aham Brahma Asmi Vasana will be permanent?
- In class, develop Aham Brahma Asmi Vasana, in old age, have dementia, Alzmeirs, forget last class and 30 years classes.
- One stroke, Vasana goes, will I get Videha Mukti.

Gita:

अन्तकाले च मामेव स्मरन्मुत्तवा कलेवरम् । यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥८-५॥

antakālē ca māmēva smaran muktvā kalēvaram | yaḥ prayāti sa madbhāvaṃ yāti nāstyatra saṃśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

- Antah Kala Smaran Decides Punar Janma.
- How can I remember Bhagavan in Antah Kala?
- Videha Mukti, Jeevan Mukti are w.r.t. Ahamkara, before study of Vedanta.
- After study, they are Artha Vada.

- Aham Nitya Muktaha Aham Brahma Asmi Always.
- Nothing to do with dementia of Mithya Mind.

Kaivalya Upanishad:

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Our Moksha has nothing to do with Antahkala Smaranam which deals with Ahamkara Δ format, before Aikya Jnanam.
- Don't care whether we die in Coma, what thought in subconscious mind.

g) Aham Muktaha Asau Asmi and Bavishyam:

 No Jeevan Mukti, Videha Muktih, Antah Kala Smaram, these are for Ahamkara, must drop Ahamkara and claim Nitya Mukta Svarupa.

Revision Verse 92:

Refutation of Prasankhyana Vada :

Pratyaksha	Sravanam
Reveals I am Dukhi	Shastra reveals Aham Sukha Svarupa

- Experience contradicts Shastra Pramanam.
- Therefore Aham Brahma Asmi not liberating knowledge, knowledge not sufficient.
- Repetition of Mahavakyam produces Jnanam later and Moksha.
- Knowledge received in Vedanta class not enough.

Sureshvaracharya:

Knowledge received in class is enough.

Verse 92:

- Suppose I am essentially Dukhi in Nature...
- How can nature be changed by any amount of Prasankhyanam.

Pratyaksha Anubava - Aham Dukhi - Repetition of Aham Sukhi can't change this. - Can only temporarily cover, no liberation.

Example:

Go to movie, dance to forget family problems.

- Ananda Samskara is born in time and can't last long.
- Samskara subject to fading.
- Kai Mudhika Nyaya in verse 92.
- I am Dukhi Samskara generated in millions of Janmas, and Aham Sukhi in Prasankhyanam for 6 months.
- It will be nice feeling in meditation, but it is not Moksha.
- Mahavakya should not be used to create Samskara by repetition then it becomes Karma Phalam.
- Ananda Avritti generated through Karma Phalam will be Anityam.
- Vedanta does not create conditioning of Mind.
- Mahavakya does not want to bring change in the mind but tells me I am not the mind.
- Modifications of Ananda will be temporary only.
- I am not modifying temporary sad mind to happy mind.
- I am nonmodifying happiness Atma itself.
- This knowledge Mahavakya wants to give.
- After this also, mind will have happiness arriving and departing.
- Ananda Maya Kosha has arriving and departing happiness after Jnanam.
- Ananda Maya Kosha happiness is based on Priya, Moda, Pramoda Vritti.

- Nobody can have permanent Priya, Moda, Pramoda Vrittis.
- Based on these Vrittis, graded happiness will fluctuate in ones mind.
- That happiness will come and go in the mirror called the mind.
- Who am I?
- I am source of that Ananda.
- Even when reflected Ananda goes, I original Ananda continue.
- Why meditate and create Samskaras of the mind which last for a short time?
- Dukham of body, mind, family, India will continue eternally.

Svalpiyoso Bavaja Bavana:

- Samskara rupa Ananda born out of Avritti.
- Svalpiya for limited Duration.

Svalpiya Abhyasa:

- Comparitive degree, shorter.
- Jha born out of Samskara of Meditation.
- How can I believe Samskara can be long lasting.
- Therefore, we don't value Ananda in Samadhi because Samadhi Ananda is not Moksha, Atma Ananda.
- It is experienced only during Samadhi, it is Kosha, born out of Priya, Moda, Pramoda Vritti.

- No difference between Samadhi Ananda and Ananda of sense pleasures.
- Samadhi Sukham = Kosha Ananda, Anityam, Janyatvat like Ice cream Ananda.
- Understand original Ananda behind all experiential Ananda is mine.
- Understanding important not experience.
- Advaita Ananda in Samadhi like Sushupti Advaita Ananda.
- We don't value experiential Ananda, we value Ananda Svarupa Jnanam Aham Asmi.
- Prasankhyana Vadi works for permanent experiential Ananda, it does not exist.
- Jnani also enjoys music.
- Dharmic experiential pleasure ok to work for.
- Don't work for permanent experiential pleasure.
- Any experience has beginning and end.